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The cure of souls

THE CURE OF SOULS

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✓ THE CURE OF SOULS

A Socio-Psychological Approach

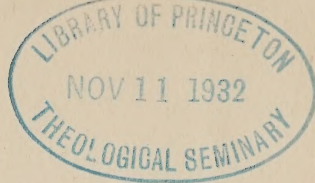
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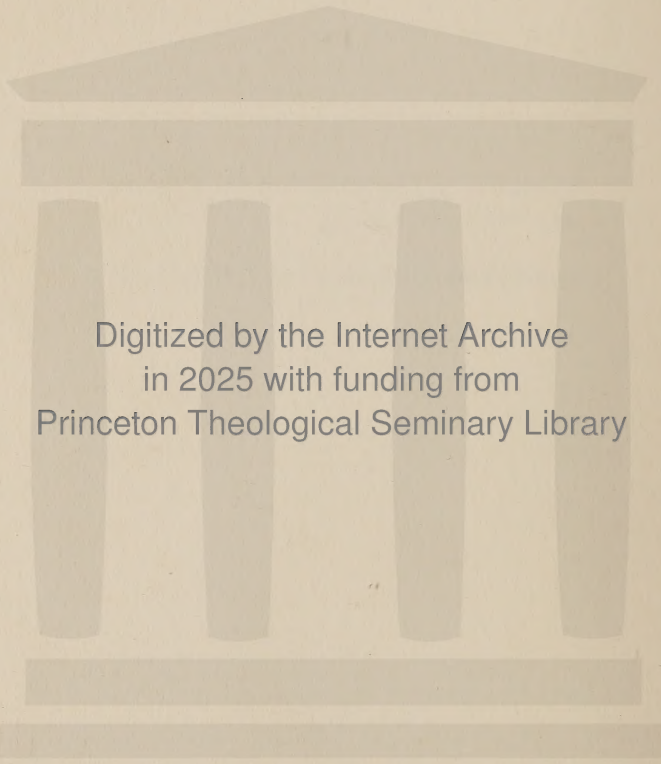
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TO
ANABEL MONTGOMERY HOLMAN



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INTRODUCTION

The cure of souls is an ancient and honorable function of the Christian church and the Christian minister. In our day, however, its practice is both peculiarly urgent and particularly difficult. Life has become so complex, and the pressures and demands upon the individual so multiplied and severe, that multitudes break down under the strain. At the same time, the old religious convictions, that gave steadiness and poise to many, are being questioned, with the result that wounded souls wonder if there is any source of healing. The need for an intelligent and competent ministry for the cure of souls was never more urgent than now.

And it is doubtful if such a ministry was ever more difficult. There are two sources of difficulty. One is that which the minister faces of finding sufficient time, in view of the multiplicity of demands made upon him; and the second is that of securing adequate training for this extraordinarily demanding task.

The sermons and addresses which the minister must prepare, the attention which he must give to the institutional welfare of his church, the administrative problems with which he must deal, the direction of group activities for which he is responsible, as well as the various demands for community service, leave him little time or strength for that patient and understanding personal ministry with souls in trouble and temptation which, after all, is perhaps his most important task.

And the difficulties of adequate preparation for this ministry are very great. The traditional theological curriculum does not meet the need. The psychological and social sciences, in our day, have thrown a new flood of light upon those problems of human behavior with which the minister deals in the cure of souls. Psychology and sociology, particularly, have important contributions to make toward an understanding of the sources of trouble and the means of cure. And the minister who would be effective can no more afford to conduct his ministry without a thorough grounding in this knowledge than could a physician afford to attempt the cure of physical illness without thoroughly informing himself with regard to the sources of infection, the conditions which cause illness, and the measures which must be taken to bring his patient back to health.

Unfortunately, the average minister has only the most smattering knowledge, if indeed any at all, in this field. No such training in the cure of sick souls is provided for him as is provided for the physician in the cure of sick bodies. He lacks, then, both the time and the expert knowledge necessary to enable him adequately to perform this important function. The unfortunate result is that people are turning in increasing numbers to other advisers in whom they feel confidence—to physicians, psychiatrists, “counselors,” and others, some of whom are able to render a valuable service, but many of whom are quacks. None of these, however, can perform as significant a service as can be rendered by the minister of religion who is possessed of a scientific knowledge of human

nature and, at the same time, has back of him the sanctions and resources of religion.

The writer believes that this situation raises one of the most serious problems confronting organized religion at the present time. It is admitted that the church has other tasks than that of ministering personally and directly to distressed souls. It is the one agency responsible for the organization and conduct of public worship and for the projection of an adequate program of religious education. Social life must be brought under the control of the Christian spirit, and to effect this, too, is a task of the church. Yet the church is unquestionably derelict in its duty if it fails to provide in the most adequate manner possible for individual ministry to souls in need. In the matter of physical health, sick people must be cared for as well as public health programs projected. Indeed, it is through care of the sick, and research into the causes of their various illnesses, that the conditions of health are discovered, and intelligent programs for the prevention of illness and conservation of health are developed. In like manner, individual ministry to souls who have fallen sick, and intelligent research into the causes of their troubles, will provide an invaluable resource in developing adequate programs of religious education, religious expression, and social service which will be preventive and will assure normal moral and spiritual development. Treatment of the spiritually sick will result in insights as to the conditions of spiritual health, and will guide the development of a program of religious work calculated to ameliorate those conditions which, in the past, have

been the prolific causes of spiritual ill-health, and positively to provide the conditions of healthy spiritual growth. It will prove, also, a basis for most effective preaching. Instead of dealing with lofty abstract themes remote from the needs of his people the pastor will find himself wrestling with the actual problems and difficulties which they face. Moreover, the anonymity of the pulpit will make it possible for him to bring a direct message of help to persons known by him to be facing trouble, but who have not as yet sought his aid. They may be led to seek his personal counsel. This personal ministry to sick souls is of such vast importance that the church must find a way to release a sufficient number of its ministers to pursue this arduous, time-consuming task; and, at the same time, it must set about providing in a thoroughly adequate manner the necessary training.

It is not the purpose of this volume to deal at all exhaustively with those disciplines which, in recent years, have added so greatly to our knowledge of human nature and so provided insights of the greatest value to the minister who would help troubled souls. It is intended only to serve as a sort of guide book, opening up the field, indicating the most profitable lines of study, and leading the reader to other and more significant researches by specialists in various disciplines which illumine our main inquiry. If the book accomplishes this end the author feels that it will have served a useful purpose.

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SECTION I
WHAT AILS SICK SOULS?

CHAPTER I

WHAT IS THE SOUL?

I. THE SOUL IS THE TOTAL PERSONALITY

It is useless to talk about "the cure of souls" if there are no souls to cure. This discussion assumes that there are souls, and that they are sometimes sick, hurt, wounded. But it is to be remembered that the souls whose healing is a deep concern of the minister of religion are not disembodied spirits. They are men and women who live under the present conditions of temporal existence. And we shall do well to think of these men and women, not as beings with separable entities of body and soul, but as persons. We shall think of them in the wholeness and integrity of their personality.

When the method of empirical observation was adopted in psychology it soon became evident that the personality dealt with was an organic whole—a "psycho-physical organism," William James and others called it. Professor Harry A. Overstreet uses the somewhat inelegant but adequately descriptive term, "body-mind."¹ At any rate, the point is that the body is an actual constitutive factor in the total personality, and the personality is what we have in mind when we use the term "soul." The soul is what we are. It is our very self.

All sorts of things, as we shall see, go into the making of the "self"—organic cravings, visceral sensations, habits,

¹ *About Ourselves*, chap. ix, "The Organic Pattern."

attitudes, ideas, ideals, possessions, friendships, and much else.² And it is pretty difficult to discover any element of our total experience that has not been mediated to us through our bodily sensitivities. The sick souls, then, that we deal with are not disembodied spirits, nor to be treated as such. They are persons who have developed under the conditions of our earthly life.

It is a grave mistake to think of the body, because of the strong organic cravings which seem to possess it, as the enemy of the soul, conceived as that spiritual element in us which strives for the higher life. Stripped of what has come into our experience through the medium of the bodily organism it is difficult to discover what would be left of the soul. And if there is that in those hungers and passions, which we commonly designate as belonging to the flesh, which imperils our highest good, it is these very hungers and passions which, at the same time, make possible all the rich fulness and beauty of our lives. As Browning sings,

Let us not always say

"Spite of this flesh today

I strove, made head, gained ground upon the whole!"

As the bird wings and sings,

Let us cry "All good things

Are ours, nor soul helps flesh more, now, than flesh helps soul!"

2. SOULS ARE SICK AND NEED HEALING

And souls are sick. Not all souls have developed normally; not all have developed their potentialities or achieved that rich and satisfying fulness of life which
 ★/ brings serenity and joy. Some have, as it were, suffered

² Cf. William James, *Psychology* (briefer course), pp. 176-81.

infections or met accidents. Somehow, somewhere along the way, some have failed to make that adequate and efficient adjustment to their environment—physical, social, or cosmic—which brings inner peace and satisfaction. They are maladjusted, ineffective, unhappy.

And, often, they do not know what is wrong; or, if they do dimly suspect, do not know what to do about it. Some of them come to their pastors seeking help. If the pastor is to help, if he is to be a successful doctor of sick souls, he must understand the ills that afflict them. Just as the physician must understand the kinds of physical illnesses from which people suffer, and the causes of these illnesses, so must the pastor understand the forms of maladjustment from which the spiritually sick suffer, and the causes of their troubles.

It is this area which we intend to explore. We wish to find out what we can about the process in which personality is achieved, about the conditions of healthy personality development, and about the nature and causes of personality maladjustments and the means of cure. Particularly we want to learn what part religion can play in the cure of souls. Such knowledge, it is certain, would help the pastor enormously in his task of diagnosing and treating those cases of spiritual ill-health that call for his aid.

3. THE ACHIEVEMENT OF PERSONALITY

Social psychology has contributed an insight of great value into the process by which personality is achieved; for personality, as we shall try to show, is an achievement, not an original entity. And an understanding of this process will throw light upon the nature of personality

maladjustments. For these maladjustments are just what the word implies—they represent failures, somewhere in the process of personality development, to secure adequate, efficient, and happy adjustments between the impulsive drives of the individual and the conditions set by the environment.

The view here taken is that which social psychology has clarified, namely, that personality is achieved in the process of interaction between the living organism and its physical and social environment.³ The human individual enters the world as a bundle of biological impulses; in this world he finds a physical environment which sets conditions to which adjustments must be successfully made if he is to survive; he finds also a social environment of individuals and groups with their established ways of behavior, and here again efficient adjustments must be effected in the interest of survival and happiness; as he matures he becomes aware of great cosmic forces upon which he is dependent, and he seeks proper adjustment with them. These cosmic forces may, properly, be regarded as part of the social environment, for, with a certain inevitability, as we shall see, he takes toward them a social attitude. They become his gods, or God. In this process of interaction, then, with things and persons, with customs and institutions, he becomes a person. Pre-eminently through socialization the individual becomes personal. It will be necessary that we examine this process somewhat carefully if we are to understand precisely

³ An excellent statement of this point of view is found in C. H. Cooley's *Social Organization*. See particularly chaps. i and iii.

what is wrong with maladjusted persons, with souls in trouble and temptation.

4. THE "GOODNESS" OR "BADNESS" OF ORIGINAL HUMAN NATURE

What is the character of this living organism of which we have been speaking—the original biological inheritance which constitutes, as it were, the basic stuff out of which the "soul" is built? At once there come to mind the various theories of human nature suggested by theologians, philosophers, and psychologists. It has been held that human nature is corrupt—that there is a quality in our flesh which inevitably tends toward evil, or that the sin of Adam resulted in a "fall" from original innocence so disastrous that all Adam's progeny have inherited a nature totally depraved. To Augustine we owe the elaboration of this theory in its classic form.⁴ At the other extreme are those who have held that human nature is divine—men are sons of God and endowed by nature with the capacity of living as the sons of God. Pelagius, the great opponent of Augustine, held substantially this view, and it has come down to us through the centuries in various forms of expression. And, in between, are all shades of opinion as to the degree of goodness or badness of human nature, the exact middle ground, of course, being taken by those who proclaim the simple innocency of human nature, that is, that the original nature of man is neither good nor bad.

But the discussion has not been left entirely to the theologians. Philosophers and psychologists have had

⁴ See Adolf Harnack, *History of Dogma*, Book II, chap. iv, esp. sec. iii.

their say; and modern psychology, itself under great obligations to biology, gives a new orientation to the problem. Locke, it will be remembered, held that original human nature was negative; the new-born babe was a white sheet of paper on which experience would write its record, the unshaped plastic clay which experience would mold.⁵ It was one of the great services of the empirically minded William James that he vigorously pointed out that the new-born babe was by no means the perfectly negative, plastic creature that this theory suggested, but was, on the contrary, an exceedingly active being, driven by a multitude of inner urges.⁶ The human individual does not wait for the world to come to him, but goes out to meet the world, driven by imperious inherited urges, instincts, and impulses. The living organism, then, is a bundle of biological impulses, the product of age-long evolution on this planet, which reacts instinctively in characteristic ways to the stimuli of the enviroing physical and social world. It is a positive rather than a merely negative factor in the situation.

But what about the old theological and ethical discussions concerning the moral quality of this biological inheritance, its "goodness" or "badness"? In itself, we have to say, it is neither good nor bad; it is neither moral nor immoral, it is amoral. For goodness and badness are social concepts; they define behavior in social situations.⁷ The morally good conduct is the socially approvable con-

⁵ John Locke, *Human Understanding*, Book II, chap. i.

⁶ William James, *op. cit.*, chap. xxv, pp. 391-414.

⁷ Gerald Birney Smith, *The Principles of Christian Living* (University of Chicago Press), chaps. i and viii, contain enlightening discussions con-

duct, the morally bad conduct is the socially disapprovable conduct.⁸ Original human nature does, indeed, contain possibilities of behavior which shall be socially defined as "good" or "bad," and even the baby soon discover this by the responses with which his spontaneous activities are met. But the biological impulse itself, apart from the social definition of resultant conduct, cannot be tagged with any kind of moral label.

For the present this is all that need be said about the moral quality of this elemental material out of which the soul (e.g., the personality) is constructed. How it is shaped and molded, how it achieves integration and socialization, we shall have to see later. In this chapter we have only one more point to make.

5. THE SOUL IS THE PERSON FUNCTIONING AS A WHOLE

Earlier in this chapter it was said that by the term "soul" we meant to designate the person. We do not mean a disembodied spirit, but the total functioning conscious self which emerges in the process of social living. It is with the moral and spiritual sickness or health of such persons that we are concerned.

And it is not with the soul as a metaphysical entity temporarily embodied that we conceive ourselves to be

cerning the social nature of moral conduct. See also John Dewey, *Human Nature and Conduct* (New York: Henry Holt & Co.), p. 75: "For practical purposes morals means customs, folkways, established collective habits."

⁸ Practically, morally good means socially approved. I have, however, used the term "socially approvable"; for the highest morality may be regarded as that form of conduct which would merit social approval if social judgment were completely intelligent.

dealing, but with a person in the wholeness and integrity of his physical, mental, and spiritual life. As Dr. W. A. White says, "In the change from a static to a dynamic viewpoint, the false distinction between mind and body has gradually given way to a method of approach which no longer stresses this distinction, but sees in the mind, the total personality make-up, the final expression of the total integration of the individual into an organic unity."⁹

It is upon the interests and needs, the spiritual sickness or health, of this person, functioning as a whole, that we wish to lay our emphasis. His body is, indeed, made up of a multitude of cells and of many organs, each of which may be thought of and studied separately; but they are bound together as one functioning whole. And, as thus integrated, they are something different from the mere sum of their parts. This functioning whole is a higher integration, a new and unique organism. It is so with the total personality. There are a multitude of impulses, urges, strivings, attitudes, ideals, and purposes, but in the person they are brought together into one integrated whole. And this higher integration, also, is something more than and different from the sum of its parts. There is a principle of unity in this total personality that is different from and additional to any function that could be discovered in its component parts.

This striving for unity has often been discussed. It has been designated as the principle of completeness. Dr. White, to whom reference has been made, calls it the "function of integration." It contains, unquestionably,

⁹ *Foundations of Psychiatry* (Washington, D.C.: Nervous and Mental Disease Publishing Co.), p. 1.

profound metaphysical implications. It is not the intention here to discuss these implications, but it is desired to state again that our concern is with this person in his total reactions. Our question will be, not what does this segmental instinct demand, or what does that impulsive craving seek, but what is the tendency of the man as a whole? What is helping or hindering him in making those life-adjustments that will bring to him, as a person, an experience of personal and social adequacy?

CHAPTER II

INSTINCT AND INTELLIGENCE

I. THE INSTINCTS

We have spoken of the new-born human baby as a bundle of biological impulses which react instinctively to environmental stimuli. Since James, many psychologists have attempted to catalogue the instincts, but they have been unable to agree upon a common list.¹ Some find many instincts in human beings, others very few. Indeed, they have differed among themselves in defining the instincts, some limiting instincts to unlearned reactions to specific stimuli, others applying the term to more generalized forms of response, as curiosity and pugnacity.² About

¹ A very important discussion of this subject is that by Ellsworth Faris in an article entitled "Are Instincts Data or Hypotheses?" (*American Journal of Sociology*, September, 1921, pp. 184-96). Conflicting definitions and widely varying lists of instincts proposed by different psychologists raise fundamental doubts as to the validity of describing any human behavior as "instinctive."

² Consider a few sample definitions: *James*, "An instinct is the faculty of acting in such a way as to produce certain ends without foresight of the ends and without previous education in their performance." *Watson*, "An hereditary pattern reaction, the separate elements of which are movements principally of the striped muscles. It might otherwise be expressed as a combination of explicit congenital responses unfolding severally under appropriate stimulation." *McDougall*, "Instinct is . . . an inherited or innate psychological disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action." *Faris*, "An instinct

the limit of agreement is that an instinct is a form of response already set up in the neural organization. It is easy to see that the insects and lower animals are equipped instinctively to meet the situations of their lives; there is very little, if anything, of what we call "learning" to be accomplished by the ants and the bees. The patterns of their behavior are rigidly determined by their instinctive equipment.

With human beings, however, it is different. Their patterns of behavior are by no means rigidly determined by a complete instinctive equipment. Variety of response to specific stimuli characterizes human activity. Moreover, the most significant fact about human instincts is their modifiability. Whatever an original instinct may be—and that seems extremely difficult to determine—once given expression it is never again quite the same. Experience has modified it, and learning has begun. Human beings learn, and learn quickly. The response received to an instinctive act is remembered, and will do much to determine the form of its future expression. Social responses as well as physical will affect it. For example, an infant may reach out for an attractive object. If the response is unpleasant—say an electric charge—it will be chary of grasping that or a similar object again. If, however, the response is pleasant—say, a delightful cuddling—the

in developed human beings can never be a result of direct observation. At best it can be a hypothetical inference, an assumed elementary component, in a complex human situation." Dewey says that in animals instincts may be specifically named and classified, but in man this is impossible because "there are as many specific reactions to different stimulating conditions as there is time for, and our lists are only classifications for a purpose."

child will be encouraged to try again and to explore farther in the same direction. The impulsive tendency to grasp this or that object has been modified by experience. It is no longer naked instinct, it is instinct plus what has been learned in experience. A "meaning" has become attached to the act. Further, the formation of habit has begun. And this formation of habit, it will be seen, is both physically and socially conditioned.

"Instinctive behavior," then, in human beings, is a very different matter from instinctive behavior in, say, insects, where instinct is most completely determinative. In human beings instinct has nothing like the same definiteness of response to specific stimuli, nor the same compulsive quality. A moth cannot learn to stay away from the candle, but a man can—although he doesn't always do it. The operation of instinct in man, uncomplicated by learning and habit, is almost unknown. Consequently the term "instinctive behavior," if applied to man, must refer to so limited a range of activities, in order to have any meaning, that many psychologists, and particularly the social psychologists, prefer to avoid the use of the term altogether, and speak of impulsive behavior, urges, drives, etc.³

2. THE MEANING OF INTELLIGENCE

Human beings, then, are not limited to instinctive reactions. They are, indeed, pushed by inner impulses to react to environmental stimuli, but the memory of the response received is retained—as, for example, the electric charge which the baby received on touching an object that

³ Dewey, Cooley, and Faris are representative of this tendency.

attracted him. That charge becomes the meaning of that object to the baby. Thus meanings become attached to objects and activities. In language, humanity has developed an elaborate set of symbols by which meanings can be communicated from one person to another, thus enormously increasing the opportunity for interchange of meanings between people.⁴

Now, the individual learns in time that there are many meanings that may be attached to any given object or activity. Our baby may learn in a very few years that the object which gave him the painful electric shock may be attached to his electric train outfit in such a manner as to operate the entire contrivance. There, then, is a new and a delightful meaning, and the possibility of a different and satisfying adjustment to this object. Thus one learns that there are many possibilities of satisfying behavior in a given situation. As against the limited specific response of naked instinct there is, in man, the possibility of a wide variety of responses to stimuli, and there is an extraordinary capacity of varied adaptation to environment. The various possible lines of action may be dramatically rehearsed in imagination, the possible outcomes may be critically evaluated, overt action may be held in suspense until an intelligent decision is reached. Indeed, intelligence may be regarded as precisely this capacity for discrimination and choice among various possible reactions and responses, in view of anticipated outcomes.⁵

⁴ C. H. Cooley, *Social Organization*, Part II, "Communication," is an important discussion of the part which this interchange of meanings through the use of symbols has played in the development of culture.

⁵ John Dewey, *How ~~Te~~ To Think*, also *Human Nature and Conduct*, p. 165.

We shall have to come back to this again and consider it further in the light of later discussions. For the present it will suffice to point out that intelligence involves almost infinite possibilities of adjustment to the complexities of the environment, both physical and social; but with these increased possibilities of adjustment there goes also increased possibilities and menace of maladjustment. The very capacities that make his possibilities of achievement and glory so great carry with them at the same time the possibilities of disaster and calamity. And it is because men fail in the intelligent control of conduct, because they fail to achieve efficient, happy, and socially constructive adjustments to the various situations that life presents, that those problems emerge which the pastor must treat in his ministry for the cure of souls. If men are to achieve the greatest satisfactions in life, impulse must be brought under the control of intelligence and conscience. What conscience is must be considered later.

3. THE PHYSICAL AND SOCIAL ENVIRONMENTS

Now, this new-born babe of whom we have been speaking—this living, responding, reacting organism—this bundle of biological impulses—is launched into a going world which may be viewed in two aspects, both of which are of enormous significance for its future. They are the physical and social environments. The importance of the physical environment is at once apparent, for upon it the individual and the race are dependent for the material necessities of life. Fundamental needs of the organism are food, air, sunshine, shelter; and the influence upon race development of climatic and soil conditions is an interest-

ing subject of study. The main interest for us, however, in the physical environment, is its effect upon physical, economic, and social well-being. In general, healthy personality requires a healthy physical environment, although serious physical handicaps may be overcome. But such conditions as produce poor health, physical debility, economic impoverishment, and like untoward circumstances are a constant menace to mental and spiritual health. A robust physique, freedom from serious economic disadvantage, good food, fresh air, sunshine, and sufficient shelter are conditions highly favorable to a wholesome mental and spiritual life.

The aspect of the environment which it is of the greatest importance to our purpose to consider, however, is the social aspect. A very great deal of our discussion throughout these pages will center here. And the first and most significant thing to point out is that personality, as we know it, is largely the product of the interaction of the human organism with this social environment. There is probably very little difference, if any, between the original endowment of the most primitive man and the most cultured. The differences between primitive and civilized man are to be explained, not by original endowment, but by the different cultures mediated by the social environment.⁶ This point will require some elaboration.

4. THE SIGNIFICANCE OF THE SOCIAL ENVIRONMENT

The question has often been raised as to what sort of being a man would be if, from the time of birth, he had no

⁶ Cf. discussion in C. H. Cooley, *Social Process*, chap. xxviii, "Process: Biological and Social."

human contacts; if, shall we say, he were reared by wolves. Well, to begin with, despite the fable of Romulus and Remus, he would, of course, have no chance for life. But, waiving all the difficulties of nurture and protection, and supposing that he did grow up, what sort of animal would he be? He wouldn't be a wolf, for he would lack the instinctive equipment of a wolf. He wouldn't be a man, for human nature is original nature with a very large plus. He probably would most closely resemble the higher apes, with less strength, less native adaptation to the demands of jungle life, but more furtiveness and more cunning. He would not be a very admirable creature. He would lack language, and all that world of thoughts, hopes, purposes, and ideals, which constitute the values of our human life. These achievements of the long generations of human effort and adventure are mediated to the individual through contact with other personalities and the institutions which they have built up and in which their values are given embodiment. They are not an original endowment. To a large extent, each individual is a personal expression of the particular culture in which he is reared.

5. HOW CULTURE IS MEDIATED TO THE INDIVIDUAL

How this culture actually is mediated to the individual can easily be observed by one who merely keeps his eyes open. There is nothing mysterious about it. As has already been said, the new-born babe is no mere passive recipient of impressions made upon him. He is a bundle of impulses. There are inner urges driving him. There are organic hungers craving satisfaction. He cries, coos, grasps, sucks, sends out arms and legs in random move-

ments. Some of his movements and activities receive gratifying responses; others receive checks and rebuffs. In some, therefore, he is encouraged and tries again; in others, he is discouraged, and these activities he tends to discontinue. And, as he grows up, this sort of interaction with his environment continues. He not only is born into a physical world which encourages some activities and discourages others; he is born into a social world which operates in the same way. He is born into a social group whose codes of behavior, whose "folkways" are rigidly established, and his spontaneous activities are encouraged or discouraged by gestures of approval or disapproval—some of them, of course, pretty vigorous gestures. He learns slowly, pleasurably, and painfully, until at last the ways of the group are his ways too.

6. CRITICAL THOUGHT

But, as we shall see in more detail later, this shaping of the individual by his group is not the whole story. The "folkways" themselves change. Especially as different groups find themselves in situations where they are compelled to compare their customs with those of other groups are they led to a more or less critical examination of their practices. It is at this point that the daring individual makes his contribution to progress. The "mores" are those customs of the folk which are judged to be serviceable to the group. The daring individual, in the light of broader experience or of more critical insight, may challenge the mores. If his challenge is successful, and he is right in his views, progress eventuates. His is, however, with his contemporaries, an unpopular rôle. The group

may stone him, but their children will build monuments to him.

In our modern complex society there is, of course, infinitely more incitement to critical thinking than was the case in primitive groups. Our "folkways," particularly the codes and practices of our primary groups (that is, of those living in face-to-face relations, as the family, the school, the playground), do, indeed, exercise an enormous influence upon individual conduct.⁷ And this fact is closely related, as we shall see, to many problems that arise in the cure of souls. But the modern man is not helpless in the grip of his group folkways. There are innumerable stimulations to critical examination of conduct. And the most admirable behavior is not that which strictly conforms to group expectations, but is that which seeks the accomplishment of self-chosen purposes directed toward the ultimate and the highest good.

⁷ C. H. Cooley's discussion of "Primary Groups" in chap. iii of his *Social Organization* is one of the best available.

CHAPTER III

FOLKWAYS AND PERSONALITY

I. THE AUTHORITY OF THE "FOLKWAYS"¹

In the part of the United States where I live no man would think of wearing a straw hat to a baseball game after September 15—not, at any rate, if he valued the hat and wished to keep it. For nothing could be much more certain than that, in some moment of high excitement over a clever play by the home team, someone would snatch the hat from the wearer's head and hurl it out of the grandstand. It wouldn't happen on September 14, for it is quite proper to wear a straw hat on that day; the hat might be safe on September 15, on account of some uncertainty as to whether that was the last day for wearing straw hats or the first for wearing felt ones; but it certainly would be doomed on the sixteenth. No matter how hot the day, straw hats simply are not worn then. Such is one of our quaint folkways in America.

Folkways are like that. They are the social customs which determine what may or may not be done. They are the ways of behaving toward things, persons, and events, developed in the experience of the group; and each person reared in the group becomes the bearer and sharer of these ways. They carry immense authority. To violate custom, in the more primitive groups, is practically incon-

¹ We are indebted for the term "folkways" to W. G. Sumner, whose book, bearing that title, is the standard work on the subject.

ceivable; even in sophisticated groups it is the sort of thing which simply is not done. What man, for example, would think of wearing brightly colored formal clothes—say, light blue, pink, scarlet, purple, or lavender silk garments—even though such clothes are much handsomer than those now worn on dress occasions, and quite as comfortable? But it has been done in the past. A few generations ago men wore garments of every hue in the rainbow. Therefore, why not now? The answer is perfectly simple and utterly irrational. Men do not today wear such clothes and colors simply and solely because it is not the custom. Today a man's only chance for color is his necktie.

2. HOW FOLKWAYS ARISE

How do these folkways arise? Well, they do not arise as a result of a committee being appointed to examine critically and evaluate all possible forms of behavior in a given situation, and to report. They are properly described as non-rational in their origin, even though many of them, being the deposit in group-habit of long experience, are highly beneficial. They develop in the experience of groups as those groups meet the various problems which circumstances thrust upon them.

How shall one act, for example, in the presence of those mighty and invisible forces, conceived as divine, upon which all the values of life are believed to depend? Well, in such circumstances, the Christian takes off his hat, the Jew puts his hat on, and the Moslem takes off his shoes. To me, as a Christian, it seems almost instinctive to take off my hat in church, or, in a moment of vivid awareness

of the presence of God, to stand with bared and bowed head. To the Jew it seems almost equally an instinctive act to put his hat on when entering the synagogue. To the Moslem it seems likewise almost instinctive behavior to remove his shoes and prostrate himself in the presence of Deity. But the act is not at all instinctive in either case. It is the folkway. It is part of the social heritage. But it is so ingrained in habit that it carries a compulsive power almost equal to that of instinct; indeed, in common speech, one hears well-informed men say they do this or that "instinctively," when, as a matter of fact, the behavior is wholly due to social habit. And the particular form the behavior takes is practically entirely due to the folkway of the group in which the individual has been reared.

3. THE FOLKWAY AND STANDARDS OF RIGHT AND WRONG

Now, although the reaction to a similar situation varies so widely in individuals reared in different traditions, that is, nurtured in differing folkways, to each of these individuals his way seems to be the only right and proper way. It is extraordinarily difficult to adopt a critical attitude toward the ways of one's own group, and it is accomplished only when an awareness of conflicting folkways is aroused and a certain degree of sophistication has been achieved.

Presently we shall look at the significance of the conflict of folkways for moral progress. What we desire to emphasize now is that conceptions of right or wrong behavior are pretty largely determined by the inherited

folkways. These folkways are, at first, accepted as uncritically as is the language one speaks. They are the right ways. They may later be subjected to comparison with other ways, to criticism, and to evaluation in the light of their ultimate social consequences. But as socially transmitted, and prior to such sophisticated consideration, they supply objectively authoritative standards of conduct. They are real forces. They are what is required of one, what he must by all means do if he is to retain his prestige in the group and hold the respect of the group.²

4. THE FOLKWAY AS A DETERMINER OF PERSONALITY

The significance of the folkways in the determining of personality immediately becomes apparent. It already has been said that the social responses to the infant's spontaneous activities largely determine the future forms in which those activities shall find expression. That is, the new-born babe is a behaving organism. It is a bundle of biological urges. But the forms of its behavior are not rigidly determined by an elaborate instinctive equipment which contains the complete pattern of response to every given stimulus—as is the case, for example, with an insect. The instinctive equipment of the human being, alone, will never make it a complete human being. That depends upon communicating to the child the social heritage of the race. The child of today is "heir of all the

² The term "mores," rather than "folkways," is used to describe social habit as it becomes regulative of conduct. Sumner says, "I mean by it ['mores'] the popular usages and traditions when they include a judgment that they are conducive to societal welfare, and when they exert a coercion on the individual to conform to them, although they are not coördinated by any authority" (*Folkways* [Boston: Ginn & Co.], p. iii).

ages' gain." And the "ages' gain" is communicated by language, gesture, and all the rich variety of social response by which we make our thoughts, attitudes, purposes, wishes, approvals or disapprovals, and ideals known to one another. The behavior, then, of the infant, growing child, and adult is the product of the spontaneous or "instinctive" activities of the individual, plus the social heritage communicated in the process of social living, with the further plus, in the maturing person, of that individual's revaluation of transmitted codes of conduct. That is, the social pressure exerted unremittingly upon the individual, together with that individual's own appraisal of values, determines the patterns of behavior, rather than "instinct" alone. "Human nature" is a product of biological plus social forces.³

Now, the "folkways," being the established and approved ways of the group as it meets various situations, inevitably shape the personality of the individual. The individual is what he feels, thinks, purposes, does. And what he feels, thinks, purposes, and does is the result of inner drives plus social pressure exerted in a thousand obvious and subtle ways. And the patterns of behavior into which social pressure initiates the individual are those ways of the group about which we have been speaking.

³ "The child at birth represents the race stock or hereditary factor in life, in antithesis to the factor of tradition, communication, and social organization. . . . The hereditary outfit of a child consists of vague tendencies or aptitudes which get definiteness and meaning only through the communicative influences which enable them to develop" (C. H. Cooley, *Social Organization* [New York: Charles Scribner's Sons], chap. xxviii).

5. ILLUSTRATED BY RELIGIOUS COMMUNITIES

Perhaps no social group could be found today which would better illustrate the manner in which folkways shape personality than one of the peculiar religious communities. The word "peculiar" is not used in any derogatory sense, but merely as indicating a group whose views and practices are sharply distinguished from those more commonly met.

Take a Mennonite community. Members of the community are thoroughly indoctrinated in the theological and social views of the group; indeed, religious opinions and social practices are bound up in one bundle. These views and practices operate to keep them separate from the world as a "peculiar people." Their strictly theological doctrines are not widely different from those of many conservative Protestants, but a few of these views, as they require uncommon religious practices or as they impinge upon social usage, set them apart as a sharply differentiated people. For example, the practices of wearing distinctive garb, of ceremonial foot-washing, of non-resistance to violence, help maintain their distinct community life. Loyalties are built up about these views and practices. Opposition from without only serves, for the most part, to intensify loyalty and to solidify the group. Expectations and pressures making for conformity within the group are very powerful. Expulsion from the church, for example, is a dreadful thing for anyone to face, for it involves both the expression of the community's conviction that the individual has separated himself from God by sin, and social ostracism. The person reproved and expelled from the church is to be shunned socially, "that

the openly obstinate and reprobate one may not defile others in the church." And many a real tragedy has occurred when an individual has persisted in a course of conduct which seemed to him right—perhaps love for and marriage with a person outside the religious community; one may marry only "in the Lord"—but which was judged by the community to be sinful and so brought the penalty of expulsion. Many tender and sacred ties are thus ruthlessly broken, and the heart may be broken too.

The pressure of the group is so great, the loyalties built are so profound, the attitudes and sentiments so fixed, that seldom does an individual break with the group unless he has come into intimate contact with the currents of life outside, and has been stimulated to criticize and evaluate the folkways in which he has been reared as compared with the ways of other groups and in the light of their wider social consequences.

6. THE INDIVIDUAL CONDITIONED BY HIS GROUP

It is evident from this example, perhaps, just how the folkway determines, to a very great extent, the shaping of the individual personality. It is a subtle process and carries with it a certain sense of inevitability. The customs, points of view, measures of value, standards of conduct, are taken over from the group much as one takes over the language or peculiarities of accent. Even when one begins to question he tends to conform. One does then, on the whole, what is expected of him by the group for whose good opinion he cares. For isolation from one's fellows is insupportable, and isolation is the penalty of non-conformity. It is very important to bear this in mind, for, in

all probability, most of the troubles which cause a man to seek the counsel of his pastor arise from some conflict between standards of conduct, or points of view, or systems of wishes thus received and present practices, or opinions, or wishes.

These folkways, then, stamp our personality. They create our prejudices, they lie at the basis of our habits, they shape our character. To a degree which it is difficult to overestimate, we, with all of our prejudices, attitudes, sentiments, habits, ideals, all the quirks and peculiarities which characterize us, are the creatures of the folkways in which we have been reared.

CHAPTER IV

FOLKWAYS AND MORAL PROGRESS

I. THE INDIVIDUAL NOT THE HELPLESS PRODUCT OF THE GROUP

At first glance what has been said might seem to indicate that the individual is the helpless product of his group. He is, willy-nilly, what the folkways make him. But this is by no means the case. Personality is no more the product of social customs and group pressures alone than of instincts alone. Personality is a new synthesis, a new integration, which emerges in the process of interaction between these two factors.

Furthermore, two other facts about which little has been said before need to be stressed. In the first place, it is to be remembered that each individual, biologically, is a real individual. Nothing just like him in native capacity ever appeared before. It is true that he has inherited all his native potentialities from his ancestry, but he represents a new and unique assortment of these potentialities. The cards have been reshuffled and a new hand dealt. And back in each individual's ancestry there lies such an amazing wealth and variety of gifts and qualities, of elements of strength and weakness, that the possible permutations and combinations among them are literally inexhaustible. There is a hook nose here and a flat nose there, there is energy and there is weakness, there is artistic temperament and mechanical ingenuity: these and multitudes of others are qualities which seem clearly

to be transmissible from parents to offspring, and in all sorts of new constellations. Thus each person born into the world is stamped with genuine individuality. And each individual will react differently to environmental stimuli, even though the difference of the reaction be very slight; for, after all, all humans are very much alike; there are many more likenesses than differences among us. But there is enough difference here, in the biological heritage, even if that were all, to mark us off as individuals and to free us from being entirely the creatures of the folkways.¹

But there is still another factor operating. For, in the second place, no mature individual, in our modern highly complex society at any rate, lives his life in one isolated group, subject only to the pressures of the folkways of that group. The individual soon comes into contact with many groups; most of us, with almost unnumbered groups. And these groups have different ways, and often conflicting ways. The facts of difference and conflict between the ways of groups are facts of enormous significance for the development of personality. Further, as we shall try to show, these facts must be borne in mind if we would understand many types of personality maladjustment—that is, many forms of spiritual ill-health. For conflict lies at the base of the trouble. Let us see if we can catch the significance of this conflict of custom.

¹ Each one of us, according to Professor H. S. Jennings, represents a combination of 17,000 germ cells from one parent and 300 billion from another. "The chance that my particular combination of genes should have been formed was, then, about one in some five million of billions." Further, it is to be remembered, each one of us, if there had been no interbreeding, would have no less than 1,024 ancestors in ten generations—about 300 years!

2. THE SIGNIFICANCE OF CONFLICT OF CUSTOM

In primitive life there was, it would seem, little difficulty over conflict of custom. One did what the customs—the folkways—of his tribe dictated; other customs were reprehensible. Strange ways were, of course, bad ways. Life went on from generation to generation with folkways practically unchanged. Even in modern life there is little change in the customs of people inhabiting segregated and remote areas. Eskimos, untouched by white civilization, live as their great-grandfathers did; their folkways today are those of unnumbered past generations of Eskimo tribes. Mountain folk continue in their good old ways and distrust the innovations of “furriners.” But a characteristic feature of modern life, with its breaking-down of barriers separating peoples, and its improvement of the means of transportation and communication, is the interpenetration of groups and the sharp conflict of customs. The folkways—or, to use still another name for these approved patterns of behavior, which indicate their relation to morals, the “mores”—collide. This is, indeed, the very area of moral conflict.

But the situation is still further complicated by the tendency in modern civilization for the larger social aggregations to break up into ever smaller and smaller groups, each with its own code, and by the necessity under which we are laid to hold some sort of membership in many groups. There is the stratification in economic classes, the organization of professional and vocational groups, the association of individuals in various institutions—as churches, lodges, clubs, etc.—there are neighborhood associations, political parties, gangs, and so on,

ad infinitum. These all have their codes, folkways, mores, what you will, and their techniques of control. A man must conform to a certain extent at least, in order to maintain his prestige.

Further, an individual finds himself a member of several groups, not all of them, perhaps, with perfectly harmonious codes. For example, here is a man who is an industrialist, a politician, a Methodist, a philanthropist, a husband and father, a clubman, a Mason, and a few other things. Now, it is not an easy thing to be a perfectly consistent person in all these relationships. He may find it difficult to express his Methodist principles while mending his political fences. Or he may find it difficult to apply his philanthropic code to his operations as a captain of industry. There are numberless cases of men who are affectionate, considerate, and generous as husbands and fathers who are utterly heartless in dealing with the "hands" in their employ. Different groups, different codes. And one individual is at the heart of the conflict. Shall he become all things to all men, meeting the expectations of these different groups as best he can on different occasions? Such an accommodation is, undoubtedly, made by most people to a greater or lesser extent, but it inevitably involves a degree of moral disintegration and accounts for many personality difficulties. Or shall he separate himself from some of the groups whose expectations he cannot fully meet? That may involve an unwise impoverishment of experience. Or shall he earnestly endeavor, in all the varying situations in which he finds himself, to develop a consistent character and a code of behavior worthy of the approval of all these different

groups, even though actually it does not receive such universal approbation? The latter, undoubtedly, is the only course that makes for moral integrity, rich fulness of experience, and health of soul.²

3. MORAL PROGRESS THROUGH CONFLICT

It is important to notice that it is largely out of the conflict of customs of various groups that moral progress comes. It is not the sole factor but it would seem to be an essential one. Progress is the concomitant of contact and conflict with other groups and other ways.³ As has been said, the isolated tribe goes on generation after generation in its established ways. Progress has always come as a result of contact with and stimulation from other groups, and always a measure of conflict is involved. It was in the stress of conflict, sometimes successful and often disastrous, with other peoples and their strange views and ways that the Hebrew people achieved their extraordinary spiritual and ethical insight.⁴

It has always been so. The old, tried ways are necessarily compared with new and challenging ways. Not easily do the new ways dislodge the old, for prejudice is altogether on the side of the familiar. But circumstances may force upon one, or upon a group, the necessity of

² A useful and penetrating discussion of this topic will be found in T. G. Soares, *Religious Education*, chap. vi, "Education through Socialized Groups" (University of Chicago Press).

³ The influence of the conflict of customs in changing the "mores" of a people is nowhere more clearly set forth than in Dewey, *Human Nature and Conduct*, chap. v, "Customs and Morality."

⁴ See C. F. Kent, *The Origin and Permanent Value of the Old Testament*, pp. 57-60.

comparing the effectiveness of the old ways in meeting a situation with the new ways which a new contact reveals. For example, a tribe has always fought with spears or bows and arrows; these with the preliminary preparation of war-dance and the ministrations of the medicine-man have made them a tribe strong and successful in battle. But now they find themselves attacked by a band of men armed with rifles. The adoption of rifles, as soon as they can be secured, becomes inevitable if the tribe is not to be wiped out. Or, a people who have been dependent upon the hand loom for their cloth find their own markets inundated with cheap factory-produced cloth; the adoption of the new method, or economic subserviency, becomes the choice. Or, a people have offered living human sacrifices to appease the wrath of a God who was believed to have sent a pestilence to devastate the land; but the missionary doctor comes and shows the people a better way to end pestilence by sanitation and medical care. Or a man has been brought up to believe that the best way to get along with folks is by means of bullying and violence; but he sees another with gentleness and understanding getting along better, and he is led to reconsider his past way.

4. CONFLICT LEADS TO REFLECTIVE THINKING, CRITICAL EVALUATION, AND THE FORMULATION OF IDEAL STANDARDS

Thus, contact and conflict with other groups and other ways leads to a comparison of ways with ways, to critical evaluation of established practices, to reflective thought about the problems of conduct involved in social living; and here lies the possibility of progress. For, when one is

thus led to reflective thinking about conduct, to evaluation of certain forms of behavior in the light of their ultimate social consequences, he may adopt the new and better, or he may even go farther and evolve new and imaginary conduct models which he proceeds to put into practice and try out. If these represent a better adjustment, a lifting of life to higher and nobler levels, these imaginary conduct models are what we speak of as ideals. The idealizing tendency, also, is a result of the stimulation which comes in the conflict of the "mores."

There is, however, no guaranty of automatic progress in this process. The individual, coming into contact with other groups, is often torn by inner conflict. How to adjust himself so as to get along is a trying problem. Out of this conflict, it is true, moral progress emerges. But it is equally true that from this conflict moral disintegration frequently results.

5. THE "MORES" AND CONSCIENCE⁵

In our modern world, as has been pointed out, man lives his life in the midst of multifarious conflicting groups. These groups have their established codes and forms of behavior. They make clear to their members, by obvious or subtle processes, what their expectations are of them.

⁵ The following statements with regard to "conscience" may be helpful.

"The word 'conscience' needs careful definition. Everybody knows by experience the strong feeling that one 'ought' to do certain things. . . . We say that a man ought always to follow his conscience. Yet we find men who conscientiously advocate fads or prejudices plainly harmful. If we recognize the fact that conscience, like any other human capacity, is a matter of growth and education, we shall be saved from much perplexity. . . . The child is almost always loyal to the ideals or the

They have their methods of discipline. This is true of the most primitive or most modern groups. There is tremendous social pressure involved. In order to maintain his standing in his group a man must, and feels that he must, to a large degree at least, conform. It is out of this social pressure that the sense of "oughtness" emerges. Here we have the genesis of conscience. Particularly does he feel the obligation to conform to those standards

prejudices that prevail in the home. It is only when he begins to reason for himself that any distinction is made between what he has been taught to respect and what is actually good" (G. B. Smith, *Principles of Christian Living* [University of Chicago Press], pp. 70-71).

"The development of reflection tends to set up a moral opposition between the individual and society. Sometimes 'conscience' goes beyond the need of criticizing society, of discriminating, or interpreting social customs, of following their spirit rather than their letter; it takes the form of an assertion of a purely inner, personal morality, so distinct from the conditions of social life that the latter are conceived to be totally lacking in positive moral significance" (Dewey and Tufts, *Ethics* [New York: Henry Holt & Co.], pp. 184-85; see also chap. v, "From Custom to Conscience," pp. 73-90).

"The fact that all normal human beings are born with a sense of shame and a desire for self-approval, such as causes them to repudiate many of their thoughts and actions, shows at once that the human mind is not at one with itself. There is something in us which we usually call conscience, but for which the psychologists have invented various abstruse terms, and this something acts as a censor within the soul" (Geraldine Coster, *Psychoanalysis for Normal People* [Oxford University Press], p. 21).

"So far as their purely psychological mechanisms are concerned, temptation and conscience are identical, for both are the voice of suppressed desires. Temptation is the voice of the suppressed evil; conscience is the voice of the suppressed good. When our impulses are aroused by the delights of evil, we are said to be tempted; when we awaken to the loveliness of the good, our conscience is aroused. . . . The man who is perfectly bad could not be tempted, nor the man completely good be conscience-stricken" (Hadfield, *Psychology and Morals* [New York: Robert M. McBride & Co.], pp. 37-38).

maintained in his primary groups—in home, school, church, gang, or whatever intimate groups he may be a member of. The standards into which he is inducted in childhood and youth lay a tremendous hold upon him. There are few men who ever completely shake them off.

But conscience, the sense of “oughtness,” does not necessarily remain attached forever only to those forms of conduct approved by an individual’s primary groups. As a result of contact with other groups, or some other form of stimulation, a man may be led to a critical evaluation of codes thus transmitted to him. He may achieve loftier standards. In that case, conscience will demand that he maintain those standards. Conscience does not give intuitive insight into right and wrong. The determination of the better or the worse requires high intelligence, it calls for critical evaluation of forms of conduct in terms of probable social consequences. But conscience attaches itself to those standards of conduct which to the individual seem most highly approvable, and demands that they be maintained. Where the highest standards achieved by an individual are those transmitted to him by his primary group—say, in a Christian family—those standards carry immense authority.

And problems of conscience are constantly being brought to the pastor as he carries forward his ministry for the cure of souls.

CHAPTER V

THE EMERGENCE OF THE "WISH"

I. THE INSTINCTS IN MAN ARE GENERALIZED

Babies are born, as has been said, with a pretty elaborate impulsive apparatus. The newly born infant is by no means a merely passive, receptive bundle of biological stuff; on the contrary he is an exceedingly dynamic creature. He is equipped with an extraordinary variety of drives, propulsions, impulsive tendencies. As any parent can testify, he not only has things done to and for him; he does things.

Many efforts have been made, as we have seen, to describe this impulsive equipment in terms of definite instincts, but with meager success. The fact is that, in the case of the human infant, there are so very limited a number of unlearned activities, in any way comparable in definiteness to the instincts of the lower animals, that it is impossible to elaborate a list of any consequence upon which there will be general agreement among psychologists. There are, indeed, almost innumerable propulsions, but they are indefinite, generalized, and not at all of that specific type of unlearned activity, serving the needs of the organism, to which the name "instinct" has become attached in the case of the lower animals. Indeed, it would seem that the higher a species rises in the scale of intelligence the less specific does its "instinctive" behavior become. Moreover, as has been pointed out, instinctive ac-

tivity in human beings, whatever it may be originally, is so extremely modifiable, and so quickly overlaid by learned habits, that what we actually have to deal with, even in very simple forms of human behavior, is not instinct but instinctive or impulsive activity plus the results of learning. Consequently, a good many writers, especially among the social psychologists and psychiatrists, have thought it better to use some other term than "instinct" to describe these inherited tendencies to act.¹

2. HABIT, MEANINGS, VALUE

There are then, on the one hand, these inner, impulsive drives of the biological organism, transmitted to us by heredity, and, on the other, the social environment in which these drives find expression and from which encouragement or discouragement is received. Now, this social environment, we have seen, is a group of persons, or, in modern society, a congeries of groups, in which customs are rigidly established. By conscious and unconscious, rational and irrational, processes, these social customs have become established, but, being established, they determine, to a large degree, how the individual within the group is to behave. And the individual and the group are not to be thought of as isolated, mutually exclusive factors; they are, rather, two aspects of a dynamic situation, a situation in which there is constant interaction between the elements which constitute it.²

¹ See C. A. Elwood, *Man's Social Destiny*, pp. 61-62, for a good discussion of the manner in which instincts are modified by culture.

² C. H. Cooley, *Social Organization*, chap. i, contains a useful discussion of self- and social-consciousness as phases of a total dynamic situation.

In this situation, then, we have, on the one hand, the candidate for personality (and also, of course, for membership in the group), with his inner urges to act, his biological drives, and his impulsive reactions to external stimuli, and, on the other, the external compulsion, the established ways of the group, together with its disciplines, determining how one may act. The acts that are permitted and encourage, and prove satisfying, quickly develop into habits. And habits, while no part of original nature, are of prime consequence for human nature.

The interaction of these two factors indicated above must be steadily borne in mind, for, apart from the development of habit, under the pressure of social custom, impulsive activity would be meaningless. The meaning of an act is defined by the social group. Dewey points out that babies owe more to adults than procreation, more than the continued food and protection which preserve life. They owe to adults the opportunity to express their native activities in ways which have meaning. Even if, by some miracle, original activity should continue without assistance from the organized skill and art of adults, it would not amount to anything. It would be mere sound and fury. In short, "the *meaning* of native activities is not native; it is acquired. It depends upon interaction with a matured social medium."³

Thus merely impulsive activity receives definition for the individual by the group. And, not only does it acquire meaning, but, by the same process, it achieves its objects of value. Acting in such and such a way, one

³ John Dewey, *Human Nature and Conduct*, pp. 89-90 (New York: Henry Holt & Co.).

learns, certain satisfactions can be secured. Various situations, patterns of behavior, objects, persons, and so on, come to have their positive or negative values as meaningful behavior proceeds. They are desired or detested, sought for or shunned. They represent the ends for which we strive or which we seek to avoid. They constitute our "values."

And the motivation of human conduct lies here. We strive for the things we value; and the values we cherish receive their definition in the process of interaction between the inherited organism, with its drives and hungers and vague searchings for gratifying responses, and the social environment in which its lot is cast. This process, beginning with the infant, continues on through childhood, youth, maturity, and old age, and it is accompanied by constant changes in the scale of values as experience is enlarged and enriched.⁴

3. THE ESTABLISHMENT AND SHIFTING OF VALUES

If further illustration is required, consider how a boy's scale of values is established, how these values shift as he matures and as his field of experience enlarges, and how they operate as the motivating power of his conduct. Here is a boy who, through contact with other boys interested in stamp-collecting, becomes fascinated with the same interest. There are many other things he values, of course, but he has become so concerned to secure a fine collection of stamps that other values are relegated to minor places, and he is prepared to make all kinds of sacri-

⁴ For an extended discussion of valuation as a social process, see C. H. Cooley, *The Social Process*, chap. xxv.

fices to obtain such a collection. He will spend money on stamps which otherwise he might spend on candy or baseballs. He will spend time hunting stamps, comparing collections, and making trades in stamps, which otherwise he might spend playing marbles. Enormous energy and sacrifice go into amassing this collection. Here we have an interplay of certain inherited acquisitive tendencies and the hobby, which has developed in society, of collecting stamps. The type of satisfaction to be secured for a native impulse has received definition from a social group. A "value" has been established.

Presently the lad's interest suddenly turns to Boy Scout activities, and stamp-collecting is almost forgotten. Through some chance contact, perhaps, he has come into touch with scouting and has become fascinated with a new group and a new range of interests. Now all the drive of his energies goes into achieving distinction here. He sets aside everything he can in order to forge ahead through the Tenderfoot, Second Class, First Class, Star, and Life ranks and on to the distinction of becoming an Eagle Scout. Here, again, we have the interplay of certain biological urges and the established ways of a delightful fellowship. Again the satisfaction to be secured for certain vague inherited urges has received definition in a group, and new "values" have emerged. It may be that some interest in stamp-collecting has been retained, perhaps as a phase of the total Boy Scout range of interests, but it has assumed a lower place in the boy's scale of values.

A bit later, almost overnight it seems to the lad's astonished father, the boy's interest suddenly shifts from

Scouting to the Y.M.C.A., with its club and gymnasium activities. The Boy Scouts seem juvenile to the lad. At about the same time the social hour at school, with its program of dances and other social occasions that bring the boys and girls together, captures the boy's interest. Again we have an interaction of certain developing biological hungers and the activities of social groups in which they receive satisfaction, while, at the same time, the established ways of these groups define the terms upon and ways in which satisfaction shall be given. New "values" have emerged for the lad. His scale of values again has been shifted. And these values, as always, are the joint product of inherited biological needs and urges, and the established ways of groups, in sharing which these needs and urges find satisfaction and adequate expression.

And so it goes on all through life, as contact is made with new groups and new ways, as reflective thinking and idealizing processes are stimulated, values constantly change, the scale shifts, new values emerge. This may mean the enrichment of life, the lifting of life to higher levels. On the other hand, if one chooses courses of conduct or types of satisfaction, which, in the light of ultimate social consequences, must be judged as low in the scale of values, life drops to unwholesome levels.

4. THE "WISHES"

A term which has come into current use to describe this whole complex of impulses which have thus received definition in the social milieu—that is, of inner urges and hungers to which images of satisfying responses or forms of expression (our "values") have become attached—is

"the wish." And the "wishes," as thus defined, are the great motivating forces of human behavior.⁵

Take the case of the boy we have been discussing. To describe his behavior in terms of the expression of natural instincts is to do violence to the facts. There is no instinct that makes him collect stamps, seek the specific goals that the Boy Scout organization sets up, or engage in precisely the activities for which the Y.M.C.A. and the school social hour make provision. If there were, all boys always and everywhere would do so, whether in a savage tribe in the heart of Africa, or in the culture of medieval Europe, or in modern America. A puppy dog's instincts lead him to behave the same today in Africa or America as he would have behaved in medieval Europe. The boy's instincts have nothing like the same specificity. Rather, the manner in which these urges shall find expression is determined by the groups whose life he shares and the culture into which he is initiated. So that, in the case of the human, there is not merely the drive of naked instinct but rather the whole complex of biological impulses, memories of satisfactions received, and "values" in certain objects and patterns of behavior which have come to be cherished. These satisfactions and values become the objects of desire. They are wished for. And these "wishes" are the real determiners of human behavior.

Further, as we can observe, the boy deliberates upon and chooses among the values that the environment makes possible. He establishes his own hierarchy of values. It is true that with the boy thoughtful deliberation is at a minimum. There is a good deal of imitativeness

⁵ See Park and Burgess, *Introduction to the Science of Sociology*, p. 438.

and irrational following of suggestion. The mark of the truly mature mind is deliberative consideration and thoughtful choice of those values that will yield the most lasting satisfactions. At the same time, even with the boy, there is self-chosen purpose to seek certain specific values; and it is that choice among possible alternatives that is determinative of the wishes that shall dominate him.

CHAPTER VI

THE WISH AS THE TENDENCY OF THE PERSON

I. THE "WISH" THE MOTIVATING FORCE OF "PERSONS"

The "wish," it is to be noted, is a motivating force which characterizes "persons." Not by segmentary instincts seeking their own ends but by these complex masses which we designate "wishes" are persons motivated. The wish indicates the tendency of the man as a whole, the end sought by this higher integration which we designate as a "person." The process by which integration of personality is achieved must be discussed later. Here it is desired to emphasize the fact that a person, in his behavior, seeks responses that satisfy him as a whole.¹ Our interest is to discover what the man wants, what the person seeks. And that which he seeks, as a person, we designate as the "wish." The emphasis is upon the wholeness, the unity of the personality. Deep down beneath there are, indeed, discordant impulses, conflicting drives, the opposing ways of various groups, but out of all this conflict there have emerged in the individual, who is himself the integrating factor, certain values which he as a person cherishes, certain wishes which stamp his personality.

Some wishes dominate others. A man may wish to succeed in business and, at the same time, wish to be a great

¹ See W. A. White, *Foundations of Psychiatry*, pp. 2-3.

golfer. One of these wishes must be subordinated to the other if a well thought out goal in life is to be reached. He may have to be satisfied to be an indifferent golfer if he is to become a great captain of industry. Or a man may wish to maintain the respect of his friends and the deep satisfactions of a happy family life, and at the same time wish for the gratifications which certain dissipations will give him. He, too, must subordinate one to the other: either gratify his passions and let the respect of friends and the joy of family life go or else forego such gratifications in the interest of the higher values. And we shall see that many of the difficulties of personality maladjustment arise out of the conflict between such wishes, particularly in the moral realm. The significance of all this for the integration or disintegration of personality we shall have to consider carefully. Just now, however, what it is desired to stress is the fact that the great motivating forces of human behavior are not the naked segmentary instincts but rather the "wishes," these complexes built out of the stuff of hereditary impulse and social experience, which express the ends for which the person as a whole is striving.

2. CLASSIFICATION OF THE "WISHES"

The wishes are, as the experience of anybody will testify, an innumerable company. We wish for all sorts of things and experiences. We have found "values," satisfying responses, in infinite variety as we have journeyed along through life. Many efforts have been made to subsume these multifarious wishes under a small number of major categories. And an analysis of human experience

seems to justify the conviction that the main drives and desires of humankind can thus be brought into some sort of orderly classification.

The "wish" was a fundamental concept with the earlier school of psychoanalytic thinkers, of which Sigmund Freud, of Vienna, was the founder. Indeed, it still is, as we shall see in later discussions, with all the psychoanalysts. But we must guard ourselves here, for the concept "wish," as used by these thinkers, carries a very different significance from that outlined above. This must be gone into in more detail in a later section of this book. Here it must suffice to say that the "wish," as interpreted by the psychoanalysts, takes place quite outside the deliberative process; indeed, it belongs on what they term the "unconscious" level. It designates the ends and satisfactions sought by the native biological instincts.²

The "wish," then, as used by the earlier psychoanalysts, represents the extreme limit in simplification. In their opinion all the concrete wishes may be subsumed under two categories—two "wishes"—variously named: hunger and love, or egoistic strivings and sex desire. Under the former—hunger, egoistic wishes or instinct—they would group all the self-preservative interests and activities, as the satisfying of hunger, the strivings for self-protection, self-development, and self-realization. Under the latter "wish"—sex desire—they would group all the interests and activities that make for the propagation and preservation of the race. And these two are in constant conflict. Selfishness and love strive with one another. The

² A good statement will be found in E. S. Conklin, *Principles of Abnormal Psychology*, chap. i.

self-sacrifice required in the care and protection of offspring conflicts with egoistic desires. Or the gratification of sex conflicts with self-respect. Sexuality struggles with egoism, and this strife lies at the base of the entire emotional and volitional life. "Sex," used in this sense, is, of course, a much more inclusive term than as ordinarily used. It does not signify merely primitive gratification of appetite. It signifies, rather, the entire emotional expression of love.³ Freud uses the hypothesis of the *libido*,⁴ by

³ Consider this statement: "By sexual *libido* is now understood the fundamental cause of every outgoing of the individual toward the object. The thrill of ecstasy called forth by a snow-capped mountain peak, a field of blue-bells, a sunlit sea, an exquisite phrase, a poem, a picture—the warm affection you feel for your brother, your guardian, or your dog—the love of mother for child or child for mother—the girl's harmless delight in her own beauty of form—the passionate absorption of the boy in his new hobby—the feeling of the sculptor for the clay—the devotion of the saint to God—these, not less than the love of man for woman, are outpourings of the sexual *libido*" (Geraldine Coster, *Psychoanalysis for Normal People* [Oxford University Press] p. 173). Yes, folk feel all those passions. But why call them sex?

Also, "Freud says quite explicitly that for psychoanalysis the term 'sexual' has a very wide meaning. He feels justified from the scientific point of view of his researches, he says, in viewing as 'sexual,' or 'love,' or '*libido*,' or 'Eros,' not only desires for sexual union but much else. 'The nucleus of what we mean by love naturally consists . . . in sexual love with sexual union as its aim. But we do not separate from this—what in any case has a share in the name "love"—on the one hand, self-love, and on the other, love for parents and children, friendship, and love of humanity in general, and also devotion to concrete objects and to abstract ideals. Our justification lies in the fact that psychoanalytic research has taught us that all these tendencies are an expression of the same instinctive activities.' Thus Freud recently states, as he did in 1910, that in psychoanalysis the term 'sexuality' 'goes lower and also higher than in the popular sense of the word.'" (Reprinted from *The Structure and Meaning of Psychoanalysis*, pp. 2-4, by Healy, Bronner, and Bowers, by permission of and special arrangement with Alfred A. Knopf, Inc., authorized publishers.)

⁴ "That force by which the sexual instinct is represented in the mind, we call *libido*." Definition from Freud, quoted by Healy, Bronner, and

which he means the basic urge of life, the life-force, essentially sex desire. It is a pervasive and dynamic quality which provides the drive for all sorts of creative and co-operative endeavor. Sublimated, it finds expression in art, literature, music, and all sorts of constructive and socially useful work. Merely "repressed," it is pushed down into the "unconscious" (according to Freud's theory), but goes on working, nevertheless, finally breaking out in warped and ugly forms of abnormal behavior, symptoms of physical ill-health, of nervous breakdown. It is a dynamic force which simply will find expression, either directly, sublimated, or perverted. It has, however, been the great driving force in building culture; but civilization has been built at the cost of the direct, biological satisfaction of sex desire.⁵ Hence, the reason that sex-maladjustment has been the cause of so many personality disorders.

Other leading thinkers of the psychoanalytic school, Jung, Trotter, and Adler notably, have been of the opinion that sexuality was too narrow a term under which to subsume all the drives and desires which Freud located there. They emphasized other instincts, needs, and

Bowers, *ibid.*, p. 2. Also, the *libido* is "the total life-energy or vital impetus of the individual—the current in which his thoughts, desires, and tendencies inevitably flow" (Geraldine Coster, *op. cit.*).

⁵ "Instinctive impulses which one can only call sexual play an uncommonly large rôle in the causation of nervous and mental diseases . . . civilization was forged at the cost of instinct satisfaction. The sexual impulses are sublimated, i.e., they are diverted from their sexual goals and directed to ends socially higher. But the result is unstable. The sexual instincts are poorly tamed" (Sigmund Freud, *A General Introduction to Psychoanalysis* [New York: Horace Liveright, Inc.], p. 8).

wishes. It is not necessary, however, to review here their points of view.⁶ All that it is desired to do is to call attention to this effort to analyze and classify these motivating "wishes" of mankind.

Among the social psychologists this empirical study of the motivating desires of persons has resulted in a much wider classification than was the case with the psychoanalysts. Their definition of the "wish" is substantially that which has been advanced in these pages. Perhaps the most popular and useful classification of the wishes, as thus defined, is that of Professor W. I. Thomas,⁷ who found four types: (1) The wish for response, e.g., for fellowship, for *rapprochement* with other persons. (2) The wish for recognition, e.g., for acknowledgment of status, for the respect of others, upon which is based self-respect. (3) The wish for new experience, e.g., curiosity, that whole range of interests which lead men to make experiments, to engage in adventures, to seek the new. This wish for new experience is responsible for progress, for all the daring

⁶ References to the points of view of these thinkers will be found in a later section of this book.

⁷ "The variety of expressions of behavior is as great as the variety of situations arising in the external world, while the nervous system represents only a general mechanism of action. We can, however, approach the problem of behavior through the study of the forces which impel to action, namely, the wishes, and we shall see that these correspond in general with the nervous mechanism.

"The human wishes have a great variety of concrete forms but are capable of the following general classification:

"1. The desire for new experience.

"2. The desire for security.

"3. The desire for response.

"4. The desire for recognition" (W. I. Thomas, *The Unadjusted Girl* [Boston: Little, Brown & Co., p. 4].

quests by which life has been so wonderfully enriched. And (4) the wish for security, that is, the conservative, the self- and group-preservative interests. Under one or other of these categories, according to Thomas, all the concrete wishes of men may be subsumed. These wishes indicate the great ends of human striving; to achieve these desired ends—response, recognition, new experience, and security—all the driving forces of the personality are summoned.

Thomas' classification is not offered as a final and entirely satisfactory one, but rather to indicate that the social psychologists, in their analysis of the factors determining human behavior, find a situation too complex to be expressed merely in terms of instincts. Social living molds and directs inherited tendencies; social taboos forbid certain forms of behavior, social approvals encourage others. And out of this interaction of impulse and social habit the dominative wishes of persons emerge. They express not merely the end sought by a native instinct, but the tendency of the person as a whole.

3. THE WISHES AND INTELLIGENCE

Biological urges in mankind manifestly lack the specificity found in lower animals, and this lack of specificity, as has been said, seems to be a correlate of intelligence. Indeed, a good case might be made out for the contention that the specificity of instinct in animals, from the lowest to the highest, is inversely proportionate to the level of intelligence. The lower the degree of intelligence, the more rigidly is behavior determined by definite instincts; the higher the degree of intelligence, the less rigidly does

instinct determine behavior. The operation of intelligence makes possible wider choice among the great variety of possible alternative courses of conduct; it requires much less definiteness in the reaction of the organism to environmental stimuli.

Intelligence represents the best answer which the organism has made to the challenge of the environment to adjust itself; it makes possible a fineness and infinite variety of adaptations which would not be possible if all reactions to stimuli were rigidly determined by neural structure. But there are basic needs and desires of men, much more generalized than instincts; desires and searchings that express the tendency of the person, of the man as a whole; satisfactions which are necessary to the fulfilment of personality. It is these larger, somewhat vague, yet essential needs of men as persons, that receive definition here as "wishes."

4. SICKNESS OF SOUL THROUGH CONFLICTING SYSTEMS OF WISHES

Now, the personality problems with which a minister deals in the cure of souls arise pretty largely as a result of a conflict between systems of wishes. It may be between the wish for security and the wish for new experience, as when the venturesome, daring tendency leads a deeply religious person into questionings concerning the bases of his faith and he thereby finds the assumptions upon which he has built his religious life laid open to doubt. Or it may be between the wish for recognition and the wish for response, as is not infrequently the case with adolescents struggling for an acknowledgment of status

from parents, and yet pathetically longing for a continuance of that warm fellowship and trust between themselves and their parents which the new demand threatens to disrupt.

More frequently, however, the situation is not quite so simple. The individual finds himself involved in conflict between a complex of wishes on a low moral level with another complex on a higher moral level. Many a man is one thing in his home but quite another "when the good fellows get together." He wishes to enjoy the followships and experiences obtainable in both situations and to maintain his status in both groups; but an inner conflict between these two wish systems is involved and trouble may ensue.

Life involves constant crises of adjustment to life-situations, and if adequate and efficient adjustment is to be secured, and one's personal experience is to be serene, rich, and satisfying, these inner conflicts must be resolved. Emotional conflict, conflict between complexes of desires, appetites, wishes, and ideals, between the higher and lower moral demands, precipitate those troubles of the soul which constantly challenge the skill of the pastor. What must be done to resolve these conflicts and to help the individual on the way to health of soul, we shall attempt to discover later.

CHAPTER VII

THE INTEGRATION OF PERSONALITY

I. PERSONALITY ACHIEVED IN SOCIAL RELATIONSHIPS

We began this discussion by remarking that there would be no use talking about the "cure of souls" if there were no souls to cure. Of course there are souls. But we have tried to make clear that by the term "soul" we do not mean to refer to some sort of isolated epiphenomenon which is mysteriously and somewhat loosely attached to a human body, but to the person. And personality is achieved, we have seen, in the interaction of the individual with his social environment. Personality is the product of this dynamic relationship between what heredity bestows and what the social milieu presents. Personality is achieved as adjustments are made to social situations and as society mediates to the individual its habits, attitudes, purposes, ideas, and ideals. And these are mediated through personal communication and through the institutions in which society has embodied its ideals and purposes and of which each member of the community becomes a sharer.

All this is emphasized again because our interest is in the development of healthy personality and the remedy of personality ill-health. We must see clearly how personality is achieved, and what the hindrances are to healthy personality development, if we are to help individuals to become free, wholesome, and complete persons. Life is a

constant process of adjustment to changing life-situations, and the personality troubles that engage the attention of the minister in the cure of souls arise out of the difficulties encountered by the individual as he endeavors to make these adjustments. Ineffective, inadequate adjustment spells sickness of soul.

2. HOW AWARENESS OF SELF AS A PERSON EMERGES

Now, since our interest is in the development of full, free, and satisfying personality, it is important to observe how this awareness of one's self as a person emerges. For, certainly, the new-born babe is not aware of himself as a person, although those about recognize him as a new individual. The process by which this awareness of self emerges has been carefully studied by succeeding generations of philosophers and psychologists. One of the most helpful discussions is that of the late Professor George H. Mead in his article "The Social Self."¹

The "self," Professor Mead points out, is a concept built up in consciousness, just as concepts of other "selves" are built up; indeed, the concept of the self is built up as a result of observing other selves in action. These behaving social objects are seen and experienced; somewhat vague concepts of them as persons are framed;

¹ *The Journal of Philosophy, Psychology, and Scientific Method*, X (January-December, 1913), 374-80. Cf. also, "The empirical self is a concept which has grown out of sensory and perceptive and imaginal experience just as have all other concepts. It is in quite the same class as an individual's concept of house, or tree, or animal . . ." (E. S. Conklin, *The Psychology of Religious Adjustment* [by permission of the Macmillan Co., publishers], p. 4). C. H. Cooley's discussion of the "looking-glass self" is in point here (cf. *Human Nature and the Social Order*), as is also James's discussion of the "self" in chap. xii, *Psychology* (briefer course).

and this concept, in turn, is applied to one's self as a behaving, experiencing individual. That is, the concept of the self is dependent upon and is achieved later than the concept of others. And the "self," examination will reveal, is always an object in consciousness. Even the "I" of introspection turns out, when examined, to be the "me" that enters into social relations with other persons. Awareness of one's self, as a "self," then, comes somewhat late, as a rule, apparently, gradually developing between the second and third years. It is altogether probable that this developing awareness of self is closely related to the child's mastering, in some measure, of the tool of language.

3. THE CONTENT OF PERSONALITY

And of what is the concept of the self composed? Out of what sort of stuff is this "self" built? There is, indeed, always the sense of individual uniqueness; the sense of one's individual identity runs through all personal experience. But when one comes to analyze the content of this experience one finds that it is made up entirely of memories of those activities and interests in which one has participated. The very stuff out of which the idea of the self is made is experience in social living. As Professor Soares² says, "The self is meaningless apart from social relations. What am I when there is taken from me all that body of experience which I have as a son, a brother, a husband, a father, a friend, a citizen, a dramatic rehearser of what men have done in the past, a dreamer of what men may do in the future, yes, and a conscious com-

² T. G. Soares, *Religious Education* (University of Chicago Press), p. 19.

panion of the Supreme Personality?" In this process of social living, then—this process of interaction between the individual and his social environment—the individual achieves an awareness of himself as a person, and at the same time the entire experiential content of that concept is contributed. The personality which I call my "self" is an object in consciousness, as are other "selves." And the richness and fulness of my personality depends upon the ranges of experience into which I have entered. The condition of a rich, abounding personality is awareness of and responsiveness to the mystery, wonder, beauty, and worth of the environment—physical, mental, moral, and spiritual—by which one is surrounded. The beauty and majesty of nature, art, music, literature, science, friendship, religion—and, so, one might go on almost indefinitely—are all areas of possible experience which add richness to life. And the more one has explored these wide ranges of experience, the richer his personality. The better adjusted he is to all these possibilities of enriching experience, the more satisfying and worthwhile life is found to be.

4. THE UNIFICATION OF PERSONALITY

But the healthy personality is not only one which has reached out to wide ranges of experience; it is one which also is unified and integrated about wholesome and worthwhile purposes and ideals. Now, one of the most difficult tasks the individual has, and one of the most essential for his personal well-being, is the building of a well-organized "self," an integrated personality. As a matter of fact we tend to be many different "selves" in varying circum-

stances and situations. Professor Soares has pointed out how easy it is for an individual to conform, at different times, to the ways of several different groups, and thus be a different person in different situations. He says:

The classic example is the cherubic choir boy who can swear like a pirate in the street gang. The boy is not a hypocrite. . . . He is simply taking on the folkways, the customs, the mores, of the different groups to which he belongs; and he is finding satisfaction in the approvals which each group accords him. He knows that nobody swears in his family, and that it is regarded as wrong; therefore he will not let any of them hear him swear. But if he is to be "a regular guy," he must be able to swear; and if he can out-swear the others, he is so much their superior. All this brings applause and satisfaction; he gets the status that is dear to his heart.³

But this, of course, is personality disintegration. In these minor forms this is not a serious matter. Who, indeed, is possessed of a personality wholly unified, completely integrated about consistent purposes? We all, to some extent, are torn by inner conflict; and this conflict is, in each case, a conflict in our own souls between purposes and ideals represented by conflicting groups whose life we have to some extent shared. But while, in minor cases, this is not serious, it is precisely this sort of conflict which is involved in those moral struggles and perplexities, those failures and disasters, which the minister is called upon to help correct. For moral conflict is, in truth, a conflict between tendencies to socialize conduct upon lower or higher levels; and the patterns of behavior involved in these tendencies to socialize conduct on different levels have, as has been shown, been mediated to us

³ *Ibid.*, pp. 82-83.

by various groups. This somewhat amusing tendency, then, of the choir boy, to be an angel in church and a young devil in the back alley, becomes a serious business when carried into mature life, that is, when the mature man permits inner moral conflicts to continue unresolved, and fails to build up an integrated, coherent, moral "self." A weak and ineffective character is the inevitable result. The extreme and pathological form of this lack of personality integration is the dual and triple personality which sometimes is discovered.

5. THE PERSON IS SELF-DETERMINING

The inability, then, or unwillingness of the individual to organize a consistent "self," that is, to develop an integrated personality, on a wholesome and worthy level, lies at the base of many of the personality maladjustments with which the pastor has to deal in his ministry for the cure of souls.

It may seem that this statement involves some degree of contradiction with what has been said before about the importance of the rôle played by the social group in the development of personality. But this is not the case. One's personality is, indeed, to a large extent determined by the particular group or groups in which one is reared. But each individual brings his own contribution, and a very large one indeed, to the building of his personality. As has been said, each individual is a new and unique bundle of biological potentialities. His reaction to social stimuli, while very similar to that of other persons, particularly to that of his own intimate group, will not be exactly like that of any other individual. And, moreover,

he makes choice among various possible reactions to a given stimulus. In innumerable situations it is impossible to predict how an individual will react, except as he has built a character which makes it possible to predict, in a general way, what will be his response.

That is to say, an individual is free and self-directing, at least, within limits. A person is not merely one who is possessed of a sense of individual identity as he passes willy-nilly through the varying experiences of life; he is one who, to a large extent, consciously chooses his way. He creates his own hierarchy of values. He selects the aspects of experience to which he will pay attention. He is self-directive. He initiates activities. One needs only to watch a youngster at play to have this borne in upon him. A child wants to do what he wants to do, and there is many a contest of will between himself and his parents; and yet his parents are the most potent forces in his social environment. Their discipline will largely shape his personality, yet he is not the mere passive, plastic creation even of their approvals and disapprovals.

It is this function of the person in choosing that aspect of the environment to which he will attend, in selecting his purposes, in determining his behavior, that we designate as his "will." We tend, constantly, to speak of the will as if it were a separate faculty, in spite of the death long since of the old faculty psychology. The emphasis we wish to lay today is upon the individual as a person, involved in a dynamic situation, constantly seeking adjustment. His will is his tendency as a person, his choices, his movements toward adjustment. The will is not a separate entity, it is the self functioning in accordance with

self-chosen purposes. To quote Hadfield, "The will is the organized self in function, the self in movement."⁴

6. THE TASK OF THE INDIVIDUAL TO ACHIEVE AN INTEGRATED PERSONALITY

It is the task, then, of this free individual to build a well-organized, consistent, unified personality—to achieve character. And to build such an integrated personality is, as has been said, a task of enormous difficulty. Within him there are wayward and discordant impulses, pathetic longings for approval; about him, exercising their pressures, manifesting their expectations, are many groups with their conflicting ideals and purposes. Under these circumstances it is small wonder that personality disintegration often results. But, within the individual, not only are there these conflicting pulls and drives, but there is a striving for unity, an inner demand, and a constant effort for integration. There is an inner imperative that one achieve consistency of purpose and character.

Let us look at this process somewhat more carefully. The individual, as we have seen, develops into personality in this very area of conflict we have been describing. All of the impulses that stir him cannot be built into his personality, for in his very body there is internecine war. Some impulses and tendencies must be rejected, as inconsistent with the ideal for himself which the individual cherishes; others are accepted and given free rein. But out of the mass of impulses, purposes, wishes, and sentiments that stir within him, he chooses such as accord with the ideal self which he wishes to be. It is to be remembered, as already suggested, that the individual's "self" is al-

⁴ J. A. Hadfield, *Psychology and Morals* (New York: Robert M. McBride & Co.), p. 70.

ways an object in consciousness, as are other selves, and that this self must be brought to the same bar of judgment as are other persons. In the exercise of his will, then, that is, functioning as a person, he chooses those purposive activities which are consistent with his dominant purpose. But he feels tendencies and impulses, also, which are not in accord with this dominant purpose, which conflict with his ideal. And, sometimes, men yield to these lower cravings. Yet, while they have thus yielded, they do not feel that such action was a true expression of themselves. "I was not myself then," a man may say. "Yet it is not I, but sin that dwelleth in me," said the Apostle Paul. And it is here, in the struggle between the better self, the person one wishes to be, and the lower and unacceptable tendencies, that the moral struggle takes place. And the pastor's ministry for the cure of souls will be largely concerned with those who are being defeated, or being faced with defeat, in this titanic struggle.

The integrated, well-unified personality, then, is that one which has achieved a satisfying synthesis. He is that individual who has so managed his inner life as to secure a relatively stable, and to him acceptable, organization of his interests, purposes, and sentiments. Of course, as a dynamic being in a constantly changing situation, the organization of the inner life will never be entirely stable, but it will be such as to give dependability and what we call "character."⁵

It ought to be added that the well-integrated personality will not necessarily be an admirable character. Integration may be about purposes and ideals that are un-

⁵ For an excellent discussion of the integration of personality read W. C. Bower, *Character through Creative Experience*, chap. iii.

worthy. The aim which the minister will have will be to aid men achieve the integration of their personalities about purposes and ideals of universal and abiding value. The condition of real health of soul is the achievement of such character as will merit respect, and, consequently, enable the individual to respect himself.

7. PERSONALITY INTEGRATION ACHIEVED THROUGH
ORGANIZING DRIVES OF INDIVIDUAL ABOUT
SELF-CHOSEN PURPOSES

One thing further remains to be said upon this subject. The dynamic nature of personality has been steadily insisted upon. Men are primarily behaving rather than merely thinking beings. Not "what shall I *think*?" but "What shall I *do*?" is the constant cry of the child. Activity precedes intelligence. The organism seeks adjustment with its environment; to secure such adjustment is the elemental striving; and thoughts are tools which the human individual uses in making such adjustments. Indeed, intelligence may be thought of as the instrument which makes possible a fineness and variety of adjustment not possible in lower orders of creation. If, then, a consistent, well-organized character and personality is to be achieved, it will be accomplished in the ongoing, striving process. An integrated personality is not a static datum but a dynamic force. It is a living center of unified activity. The integration of personality, then, is achieved, not in any static or merely logical fashion, but by organizing the drives and propulsions of the individual about satisfying ideals and purposes. To organize one's life around noble purposes, and to pursue them, is the way to true health of soul.

• CHAPTER VIII

THE SICK AND THE HEALTHY SOUL

I. SELF-RESPECT ESSENTIAL TO HEALTHY PERSONALITY

The necessity to maintain one's self-respect is one of the most fundamental and insistent of human needs; and this depends upon securing, or at least feeling worthy of, the respect of others.

Thomas's classification of the wishes, it will be remembered, included the desire for recognition. Whatever one may think of Professor Thomas' classification, in general, if one has observed folk at all one will acknowledge that Thomas has laid his finger upon one of the most common and significant factors of human nature. We must, by all means, secure some sort of recognition from somebody. Nothing could be more devastating to our self-respect than to fail of securing recognition from any quarter. A prominent liberal theologian who has received more than his share of abuse from theologians in the opposite camp, and who has, indeed, been apprised by some of his opponents as to his ultimate doom, has been heard to remark, "I'd rather be damned than ignored!" So should we all. A child constantly cries as he tries his stunts, "Watch me! Watch me!" But if no one will watch, the youngster will do something to make someone watch, or at least pay some attention, even though the deed be a misdemeanor which will inevitably bring a spanking. It's better to be spanked than ignored.

Many misdemeanors are merely attention-getting devices, and a good deal wiser handling of children would result from a general knowledge of this fact. We simply must be sufficiently significant to secure attention. We must have acknowledged status. Life would be insupportable without it. But it is, of course, infinitely more desirable to secure the genuine respect of others, particularly of those for whom we have great respect, than merely to gain their annoyed attention.

One has only to remember the process in which personality is developed to recognize how fundamental a factor is involved. Verily, the individual person and the group cannot be understood in isolation from each other. They are but aspects of a total dynamic situation. Social responses stamp personality. It is by the gestures of approval or disapproval with which one's spontaneous activities are met that personality is shaped. And since these are the factors upon which the very development and shaping of personality depend, it is inevitable that they will always have great importance for the individual. They are forces which cannot be ignored. If social recognition of any individual as a person were totally withdrawn, personality disintegration would inevitably result. Self-respect could not be maintained under such circumstances. And a person must be able to maintain his self-respect, he must feel that his life has significance and worth, if he is to go on at all; but he cannot feel that his life is worthwhile, he cannot maintain his self-respect, if no one else has regard for him. He views himself and his behavior objectively as he views other selves. Thus he governs his conduct in such a way as will secure ap-

proval and recognition. He seeks the acknowledgment of status.¹

2. WHEN SELF-RESPECT IS THREATENED TROUBLES EMERGE

Now an individual does not, of course, need recognition and the acknowledgment of status by everybody; although some men, undoubtedly, would like to hear every-

¹ The object of what Cooley calls "our higher greed" is some desired place in the minds of other men. Through this, he goes on to say, it is possible to enlist ordinary human nature in the service of ideal ends (*Social Organization*, p. 37).

Consider also James's brilliant passage: "Of all these wider, more potential selves (material, social, spiritual), the *potential social Me* is the most interesting, by reason of certain apparent paradoxes to which it leads in conduct, and by reason of its connection with our moral and religious life. When for motives of honor and conscience I brave the condemnation of my own family, club, and 'set'; when, as a Protestant, I turn Catholic; as a Catholic, freethinker; as a 'regular practitioner,' homœopath, or what not, I am always inwardly strengthened in my course and steeled against the loss of my actual social self by the thought of other and better *possible* social judges than those whose verdict goes against me now. The ideal social self which I thus seek in appealing to their decision may be very remote: it may be represented as barely possible. I may not hope for its realization during my lifetime; I may even expect the future generations, which would approve me if they knew me, to know nothing about me when I am dead and gone. Yet still the emotion that beckons me is indubitably the pursuit of an ideal social self, of a self that is at least *worthy* of approving recognition by the highest *possible* judging companion, if such companion there be. This judge is God, the Absolute Mind, the 'Great Companion'. . . . The impulse to pray is a necessary consequence of the fact that whilst the innermost of the empirical selves of a man is a Self of the *social* sort, it yet can find its only adequate *Socius* in an ideal world.

"All progress in the social Self is the substitution of higher tribunals for lower; this ideal tribunal is the highest; and most men, either continually or occasionally, carry a reference to it in their breast" (*Psychology* [briefer course] [New York: Henry Holt & Co.], pp. 191-92).

body applaud, and, indeed, make amusing efforts to secure it. The most unified personality will be satisfied with the approval of that group or those persons whose approval he judges to be of greatest worth. The prophet can stand against the world if he feels that he has the support and approval of his God—the most significant and worthwhile Personality in the entire social environment. Or, even if a man did not believe in God, but had the support and approval of his own judgment and conscience, so that he would be convinced that right-minded men, if they understood, would approve, he could maintain his self-respect and go on. He, at least, would feel himself worthy of respect, and consequently could maintain his own self-respect.

Whatever the process, a man must maintain his self-respect if he is to remain in mental health. It is when self-respect is threatened that the troubles emerge with which pastors, mental hygienists, psychiatrists, or others are called upon to deal.²

And self-respect may be threatened in many ways. A man may indulge in conduct which his conscience does not approve. Or he may feel himself incompetent for some task which he ought to be able to perform. Or that he may feel that he is failing in some social contribution which he ought to make. Or that he has not measured up

² "The inability to socialize and thus assimilate a new experience, whether that experience pertains to sex or to any other matter *vital to the individual's standing in his own eyes*, is probably the primary factor in most of the cases of mental disorder which come each year to our hospitals for the insane" (A. T. Boisen, "The Sense of Isolation in Mental Disease," *American Journal of Sociology*, XXXIII, No. 4, 557. *Italics mine.*)

to the demands of some situation as he ought to have done. He feels all this, perhaps, because he suspects that others feel it; it may be that their gestures have distinctly revealed their attitudes. Or it may be a more subtle process. Inevitably, judging his own conduct as he judges the conduct of others, he feels compelled to render a verdict of disapproval—or, at any rate, feels in his bones that he will have to render such a verdict if he scrutinizes his conduct too closely. Self-respect is threatened. There is also a somewhat furtive sense of guilt. At least, the sense of guilt also threatens. His conscience is troubled. If self-respect is to be restored something must be done.

It is at just this point that all sorts of strange and devious forms of behavior are attempted in the effort to justify one's self, to preserve one's self-respect, to ease one's conscience, and to ward off the sense of guilt. All sorts of efforts to bluff others, and above all, to bluff one's self, are made. This we shall have to consider in detail later, for the cure of souls depends upon securing a correct adjustment in just such times of crisis. The question to be asked and answered at such a time is: What must be done in order that self-respect can honestly be maintained? What must be done in order that an intelligent conscience may be satisfied? Health of soul depends upon facing the situation, analyzing it correctly, and securing an adequate and efficient adjustment to it.

3. HEALTH OF SOUL DEPENDENT UPON ADEQUATE SOCIAL ADJUSTMENT

Health of soul, then, it will be seen, is dependent upon adequate social adjustment. A man cannot live to him-

self. He must have a sense of social support. If he cannot secure it in normal and proper ways he will seek it by devious paths. If necessary, he will try to fool himself. Thus personality disorders emerge.

But, for the most part, he will manage to find social support for his behavior in some approving group, however limited that group may be. Even delinquent behavior, it must be remembered, is always a form of group behavior. The delinquent never feels that he stands absolutely alone against a disapproving society; indeed, the society for whose approval or disapproval he cares—his gang—requires of him what organized society calls “delinquent” behavior.³

The manner in which even delinquent behavior is socialized is well illustrated in the case of a gang of boys engaged in stealing milk and food with whom the writer once got into touch. The gang had a shack which they had built out of old packing cases; this was their clubhouse. They were pretty well organized, with recognized, although not formally elected, leaders. Milk was stolen from back doorsteps, and food from grocery stores, a wholesale house, and freight cars. “Feeds” were held in the clubhouse. Except for the socially disapproved manner in which the food was secured, the gang lived a rather normal life for a group of boys. They seemed never to

³ This is clearly shown in Clifford Shaw's study, *Delinquency Areas* (University of Chicago Press). Consider these statements: “That the gang is a significant factor in juvenile delinquency is indicated by the fact that in a study of stealing cases coming before the Juvenile Court of Cook County it was found that in approximately nine-tenths of the cases two or more boys were involved in the act” (pp. 7-8). “It is probably significant that most of the boys appearing in the Juvenile Court are members of delinquent gangs” (p. 205).

think of their behavior as "bad"; it was, rather, thrillingly adventurous. It would have been "bad," indeed unpardonable, for one of the gang to squeal, even under great pressure. The admirable conduct was to succeed in difficult thefts and play square with the gang. The most admired boy of them all was an undersized, innocent-faced lad, who could always be depended upon to "bring home the bacon" no matter how dangerous a theft he attempted. To be "good," in the Sunday school sense, would have been frightfully dull; and these boys, like others, wanted thrills and adventure. Thus, for this group of boys, delinquent behavior was socialized; on a level, disapproved indeed by society at large, but approved by the dominant group in which these boys lived their lives, conduct received social support.

It may be remarked that personality disorders are seldom discovered when persons have achieved even this degree of social adjustment.⁴ Personality difficulties are the result of inner conflict, and inner conflict arises when the problem is faced of socializing one's behavior on higher or lower moral levels. For example, one of the boys in the gang referred to might come into contact with a vivid and appealing personality, or an interesting group, whose life represented standards and ideals of conduct hitherto undreamed. If he became sufficiently fascinated with this new personality, or group, he would soon find himself involved in a struggle between antagonistic group loyalties.

⁴ "The inferior person who finds a group which accepts him, and whose standards he also can accept, may become a criminal or a delinquent, but he seldom develops a psychosis so long as he maintains his relationship to the group" (A. T. Boisen, "Personality Changes and Upheavals," *American Journal of Psychiatry*, V, No. 4 [April, 1926], p. 536).

This is the very essence of the moral struggle; for the moral struggle is nothing other than the conflict between the socialization of behavior on "lower" or "higher" moral levels. And it is in this struggle, too, that the personality problems emerge that engage the attention of pastors, mental hygienists, and others.

4. ADEQUATE ADJUSTMENT IS TO THE ULTIMATE INTERESTS OF SOCIETY AS A WHOLE

Of course, one might say, "Why, then, disturb the boy whose life is so adequately adjusted to his social situation that he has no personality problems? Why create a situation which calls for 'the cure of souls'?"

The difficulty is, of course, that his life is adjusted only to a segment of society, and that, a segment whose behavior is menacing to the best interests of society as a whole. And this is true of all forms of unsatisfactory behavior, juvenile or adult. Conduct is to be judged in the light of its ultimate and permanent social effects.

And true health of soul is secured, not merely by achieving such a segmentary social adjustment that stresses and inner conflicts are avoided, but by achieving such an adjustment to the total social situation as will be characterized by elements of permanency and universality. The story of the human adventure on this planet, in its moral aspects, is the story of the age-long struggle to build a good world in which the best values achieved may be shared by all. The most wholesome life, therefore, will be that one most adequately adjusted to the demands of an ideal universal community, composed of all persons co-operating in the discovery and establishment of the highest values to be achieved in social living, and ad-

justed, also, to those cosmic forces upon which we are dependent and in which we live and move and have our being—to God. True health of soul, therefore, will be conditioned upon the development of such habits and attitudes as will eventuate in a type of character and personality capable of participating membership in a progressive and co-operative ongoing universal society. Thus to live, in this loftiest adjustment, on the noblest possible terms with God and man, is to be a “healthy” soul.

5. THE SICK SOUL THE MALADJUSTED PERSONALITY

What, then, is the “sick” soul? Here we shall indicate only briefly what we mean by the term, for it will be necessary, later, to give a good deal of attention to the diagnosis of spiritual ill-health. Our discussion of the “healthy” soul, the wholesome personality, will help clarify the definition. By the “sick” soul we mean the maladjusted, disintegrated, ineffective, non-co-operative personality. And, it must be admitted, few indeed are perfectly healthy. Few, indeed, are those persons who have achieved that perfect *rapport* with society and God, that taming and sublimation of every wild and discordant impulse, that summoning, control, and direction of all their energies to the accomplishment of the highest moral ends, which constitutes true health of soul. Thus judged, there are few, indeed, who have no sickness of soul, who feel no sense of guilt or need of repentance. In our own lives we shall find, in germ at least, those disorders which, in perhaps exaggerated form, afflict others. Perhaps our own lives will provide the laboratory which will give the most authentic insight into the condition of the sick soul.

SECTION II
THE CASE WORK METHOD IN THE
CURE OF SOULS

CHAPTER IX

A NEW ORIENTATION OF THE PROBLEM

I. PASTORAL COUNSELING INFLUENCED BY THEOLOGICAL CONCEPTIONS

The influence of the social sciences, and particularly of methods used in social work, is to be seen in a gradual shift taking place in methods of pastoral work. Indeed, the shift involves not merely superficial methods but also fundamental conceptions. The cure of souls is being given a new orientation.

In the past, the minister's counsel to tempted and troubled souls has been, to a large degree, determined by traditional theological patterns of thought; indeed, for most pastors this probably is true today. With slight variations, the almost universally accepted explanation of human failure, especially in the moral realm, has been that human nature is corrupt. "In Adam's fall, we sinned all," is the New England primer variation of the Augustinian¹ theology which has dominated Christian thought. By reason of Adam's sin all mankind has inherited a depraved nature. Inevitably men fall into sin. But sin, even though men by their very nature cannot help but commit it, merits condemnation and punishment, for it is a violation of the law of God. Indeed, quite apart from any specific acts of sin, inherited nature itself is sinful, and this "original sin" merits punishment. As a matter

¹ See discussion and footnote, chap. i, p. 7.

of fact, however, no man escapes the actual commission of sinful acts; we all fall into sin. What needs be emphasized, is that traditional theology saw human nature as helpless, corrupt, condemned, and meriting punishment. Mankind, if left without Divine help, was hopelessly lost. The view seems harsh. But it is to be remembered that what we have here is a rationalization of the experience of men who struggled unavailingly against sin; who reflected the experience of the Apostle Paul, "When I would do good, evil is present with me!"² However, God does not leave men helpless and hopeless. He is rich in mercy and full of compassion. And, although men, by reason of their sin, have absolutely no claim upon God, he, in his great mercy, has provided a way of escape. Mankind is sinful. The eternal justice of God requires that sin shall be punished. But the loving purpose of God is that men shall be saved. The great drama of redemption, then, moves around the sacrifice of Christ, the Son of God's love, whom the Father gives to bear the penalty of mankind's sin. Thus the demands of justice are met, and sinful men may be restored to the favor of God. By repentance of sin and faith toward Christ, men may receive forgiveness and redemption. They become the beneficiaries of Christ's sacrifice and are saved.

Now, with this view of human nature as evil, and with this plan of salvation as the remedy, what was the task of the minister in the cure of souls? It was all very simple. The task of the minister was, and still is for a very large number, to bring sinners to conviction of sin, repentance, and faith, in order that they might receive the gift of

² Rom. 7: 21.

salvation. This theological pattern of thought explains the tremendous weight laid upon the corruption of human nature, the "exceeding sinfulness of sin," the condemnation and punishment demanded, and the supernatural and miraculous means of escape. The minister's mood has been largely condemnatory. However much of brotherly sympathy and wise counsel, in the face of specific troubles and temptations, might be added by the minister, the theological explanation of the whole problem inevitably biased his endeavors. The formula upon which he based his counseling was very simple. Men must be brought to a conviction of sin and be led to avail themselves of the Divine remedy.

It is not the intention here to brush all this aside with a superior gesture. As a matter of fact, this "plan of salvation" reveals a penetrating insight into the needs of the human soul. The literal transformation of thousands of lives under the preaching of this gospel demonstrates its pragmatic values. At the same time, the traditional theory in which it is formulated rests back upon an utterly inadequate knowledge of human nature and its actual processes of normal development. Consequently, while it has met many notable successes, it has also met many, perhaps avoidable, failures.

2. THE NEWER VIEW OF HUMAN NATURE AND ITS MALADJUSTMENTS

The psychological and social sciences, recent as is their appearance upon the field, have given us a totally different picture of original human nature from that contributed by traditional theology. Anthropology, eth-

nology, sociology, and psychology have combined in an empirical investigation and analysis of the factors which condition human behavior. And the knowledge which they have contributed has been of enormous value in many fields of human interest. Education, for example, has wanted to know the nature of this human material which is being subjected to the educational process, in order that appropriate methods might be formulated. And it is upon the knowledge of human nature painstakingly gathered by the social sciences, not upon a knowledge said to have been authoritatively revealed, that educational theory and practice are being developed.³ Social work, likewise, bases its procedures upon this newer knowledge of human nature. With the use of the tools which the social sciences have placed in their hands, social workers seek to understand precisely the nature of personal and social maladjustments, in order that appropriate means of cure may be discovered. The pastor, also, in his ministry for the cure of souls, is learning to orient his work to the new knowledge. Even though he may not have succeeded in revamping his theology, actually he is ceasing to be greatly concerned about "total and universal depravity," and, by the aid of the newer insights, is seeking to understand the nature of those personality maladjustments and moral difficulties which he is called upon to adjust.

The view of human nature, then, which the social sciences are contributing, as over against the traditional theological formulation which has been presented, is briefly as follows: instead of original human nature being

³ Consider the entire educational philosophy of that prophet of modern education, John Dewey. See especially his *Democracy and Education*.

seen as "sinful," it is seen as neither "good" nor "bad." The new-born babe is simply a bundle of biological impulses entirely non-moral in themselves. Through untold ages an evolutionary process has been preparing and shaping this tiny bundle of life. Inner organic drives, hungers, impulses, compel it to behave in characteristic ways. It sucks, grasps, aimlessly moves arms and legs. It behaves as it must, according to the inner law of its being. But "good" or "bad" are not terms which can properly be applied either to its native behavior or to its original nature. This little biological bundle, in its original nature, is neither moral nor immoral; it is amoral.

Whence, then, do these terms "good" and "bad" arise? They are social terms. They describe human behavior in social situations. And, fundamentally, they describe the forms of behavior approved or disapproved by the group.⁴ What the group approves, the group calls "good," what it disapproves, it calls "bad." Further, that which is defined as "good" or "bad" is strictly relative to the group, the time, and the place. For, as we have seen, conduct which at one time, or by one group, has been regarded as "good," has been quite as definitely characterized as "bad" by another group at another time.⁵ The only absolute thing that can be said about morals is that they are relative. What needs to be emphasized here, however, is that "good" and "bad" are socially defined terms; they apply to social situations, and they are the product of social experience.

⁴ See chap. i, pp. 3-4.

⁵ Ellsworth Faris, "Nature and Significance of the Mores," *Religious Education*, XXV, No. 6 (June, 1930), 500-506.

And now comes an illustration ready-made. For a couple of days past I have left my typewriter on my desk with the sheet of paper in it upon which this is written, and, at the close of the preceding paragraph, I find a line running about as follows: bbbccc pp kqkl. Now, what has happened? Past experience informs me. My three-year-old youngster has climbed up on my chair, opened the desk, and engaged in the fascinating game of playing daddy's typewriter. If I had caught him at it, I should doubtless have said, "Here, baby mustn't do that. That's bad!" But what is bad about it? To him the click of the machine, and movement of the carriage (which he insists is a "pass'ger train"), must have seemed good. It was a source of real delight. But it might wreck my typewriter. So, in the primary group which comprises my family, for the baby to play with the typewriter is "bad." It is a socially disapproved form of behavior. But there is nothing "bad" about the biological impulses which drive him to behave thus in a manner as closely imitating the behavior of his daddy as he can achieve.

"Good" and "bad," then, as applied to human behavior, are social terms, implying the approval or disapproval of the group. Of course, this approval or disapproval is based upon a conviction held by the group, more or less explicitly, that such and such a form of behavior serves or threatens the welfare of the group. Ultimate social consequences are always implied, however far they may be removed from the present focus of attention. And moral progress has always depended, and still depends, upon a continuous re-examination and revaluation of forms of behavior in terms of social consequences. We

are engaged in the quest for a full, free, rich, and satisfying life in which all may share. And the "good" behavior, judged in terms of ultimate social consequences, is that which serves the interest of this quest; while "bad" behavior is that which tells against it.

The trouble, then, with folk, who are in need of the pastor's ministry for the cure of souls, is not that they have inherited a corrupt nature but that they have failed to make that adequate and efficient social adjustment which will eventuate in a satisfying life. The inner impulses and the social environment—and there the social may take cosmic proportions—are out of adjustment. And there can be no health of soul until a satisfactory resolution of the conflict is achieved.

3. SOCIAL CASE WORK GIVES CUE FOR DEVELOPMENT OF METHOD

The direction, then, in which the social sciences have turned attention, is away from the simple explanation of human failure in terms of original depravity, to the effort to find out precisely what the real causes of trouble are in any given case of need. Where, in the process of adjustment between the individual and his environment, have things got out of joint? We know something about the process in which personality is achieved. We know many of the factors that shape and mold it; we know something about the inner drives of the individual that need to find fulfilment. We can see the possibilities of maladjustment and disorganization. With patient study of each particular case we may be able to discover the exact nature and cause of the trouble, even of moral failure or guilt, in

the individual himself or in his environment. By removing the cause, or by stimulating the individual, we may be able to effect a cure. It is thus that the social case worker proceeds in his efforts to help economically and socially maladjusted people out of trouble.⁶ Perhaps, in the matter of method, he has given the pastor an invaluable cue for the development of a technique in his ministry for the cure of souls.

⁶ Karl de Schweinitz, *The Art of Helping People Out of Trouble*, will illustrate this statement.

CHAPTER X

THE METHOD OF SOCIAL CASE WORK

I. THE DEVELOPMENT OF SOCIAL CASE WORK

In the matter of method, social case work has, perhaps, given a more definite cue to the pastor for the development of a technique in his ministry for the cure of souls than any other discipline. Social work was originally, as everyone knows, almost exclusively a function of the church and clergy. This is true of many other forms of human service. Education, for example, was, until comparatively recent years, conducted almost solely under church auspices. The last century, however, has witnessed a rapid secularization of life. Secular agencies have become responsible for many social functions formerly conducted under church auspices, and have developed highly elaborate techniques for their specialized purposes. Prominently among these may be placed various forms of economic and social relief, generally designated social work.

The social worker's primary task was to provide economic relief. An individual or family had met adversity, and it became necessary to extend aid. It soon became evident, however, that the mere doling-out of a little food, coal, or clothing to tide this needy individual or family over the temporary crisis failed to meet the needs of the situation. What should be done when it was discovered that the same individual or family kept coming

back? Evidently there was something fundamentally wrong in this situation that required more careful attention. More harm than good might be done by thoughtless giving. Individual and family morale and self-respect might be broken down, and the family permanently pauperized. Examination usually revealed that one or several of a wide variety of social causes lay back of the particular difficulty that brought the individual to the agency for help. If a service of permanent value was to be rendered, these causes must be reached and removed. It was in dealing with this situation that the technique of the social case worker was devised. It consisted of a thorough exploration of social backgrounds in order to discover the deep-lying causes of the present trouble, and the development of a program of service, designed to remove, so far as possible, the causes of trouble, and to stimulate and aid the individual or family to cope successfully with untoward circumstances.¹

2. CO-OPERATION OF EXPERTS DEMANDED

The development of this method has called increasingly for the co-operation, both in diagnosis and treatment, of experts in various disciplines. Sickness of the breadwinner might be found to be the cause of the economic inefficiency of a family. This called for the co-operation of the nurse and doctor. The sickness might be the result of unsanitary conditions for which the family was not responsible. This called for the help of the public health worker. Or, economic inefficiency might result from mental deficiency or

¹ Mary Richmond's *Social Diagnosis* was one of the first efforts to blaze this new trail. It is still one of the standard works on the subject.

personality disorder; the mental hygienist or psychiatrist was needed to lend a hand. Or the fundamental trouble might be some sort of family disorganization requiring the co-operation of officers of the courts, or possibly psychologists, sociologists, or others. And so with many other specialists. The task of the social worker, thus, came to be, not the mere provision of temporary economic relief in order to tide a needy individual or family over a crisis, although that might be all that was necessary in certain cases, but rather the reclamation and permanent rehabilitation of that individual or family, and their establishment upon a new level of wholesome and successful living.² It was in this process, then, that the technique of the social case worker was developed. It involved the careful and exhaustive study of each particular case to discover where the causes of trouble might be found, and the co-operation of competent persons in various fields both in diag-

² Dr. Richard Cabot argues that the social worker is not simply responsible for general social amelioration, nor for the proper administration or withholding of financial relief, but rather she is to be an expert in "the study of character under adversity, and of the influences that mold it for good or ill. This," he asserts, "is the genuinely new science which it is our business to build up in theory" (*Social Service and the Art of Healing*, chap. ii, "The Nature of Social Work" [New York: Dodd, Mead & Co., Inc.]). Since Dr. Cabot wrote, great progress has been made in the development of this new science. A statement by Miss Edith Abbott illumines the methods by which this science has been advanced: "If we have a profession three things are true: (1) there are basic principles; (2) these principles can be taught; and (3) they must come from two sources—a critical examination of methods used to produce certain results, and a searching equally for the causes of apparent failure and apparent success" (*Social Welfare and Professional Education* [University of Chicago Press], p. 45).

nosis and in the practical program of service which might be devised to help people out of trouble.³

3. AN ILLUSTRATION

Illustrations of the above principles put into actual operation can be found in any compilation of cases, of which there are now many volumes on the market. An excellent illustration is that given by Miss Esther L. Richards, of Phipps Clinic, the Johns Hopkins Hospital, Baltimore.⁴ Miss Richards tells of a man, Peter B, who deserted his wife and four children one December. Persons of good intentions, but with no knowledge of the principles governing social work, located him, brought him back, and gave him employment. He proved utterly unreliable, however, and finally, to quote Miss Richards, "swamped by expenses he could not meet, and nagged at by his wife who was being treated by local doctors for 'rheumatism' and 'neuritis,' Peter suddenly left home one

³ Cabot's *Social Service and the Art of Healing*, already referred to, was one of the first appeals for the development of a program of team work between specialists, in the interest of persons facing adversity. He asked for team work (1) between the doctor and social worker, since the doctor finds evil social conditions the root cause of most sickness; while the social worker finds bad physical and mental conditions staring her in the face when she seeks the causes of dependency and delinquency; (2) between the educator, psychologist, minister, and the doctor, since moral and spiritual problems are involved in medical problems. "Behind much physical suffering is the mental torment, doubt, fear, worry, and remorse, that the stress of life has created in most of the sick, and in many who call themselves well." And (3) between the doctor and patient in the elimination of lying.

⁴ "Basic Factors in Behavior Difficulties," *Religious Education*, XXV, No. 5 (May, 1930), 412.

morning." The case was turned over to the Phipps clinic. Examination showed a quiet, neat-appearing man, who stated his case quite frankly. He had been an industrious, family-supporting man, until two and a half years earlier, when he lost his job writing life insurance. The company complained that his production was declining. Formal mental examinations showed no serious disturbance. He admitted bad judgment in some of his dealings with his employers, but said that he didn't know why he had done it. Laboratory examination of the blood and spinal fluid showed "general paresis." Mrs. B had a mental age of about eleven years, according to an intelligence test. Her Wasserman was positive; her "rheumatism" was discovered to be a syphilitic bone infection for which months of hospital treatment were necessary; more or less chronic physical disability will probably result. The four children are untainted physically, and test as precocious, according to the Binet-Simon test. Of this family group, the children alone can be saved by permanent placement in a healthy environment.

This case shows clearly the great value of the co-operative attack by specialists in various fields, as well as of the social case worker's method of seeking to discover the deeper underlying causes of trouble. It would be an unpardonable waste of funds merely to hand over a sum of money to either Mr. or Mrs. B, to tide them over the present emergency. It would be quite valueless, although easy and natural, as Miss Richards points out, "to tell such a man that he is lazy, or that he should support his family, or to tell his wife that she may have a little rheu-

matism, as we all do, but if she had any gumption she would get up and do her house-work and look after the children." What is plainly needed is the intelligent approach which the social worker makes, a thorough understanding of basic difficulties, and a plan of treatment suited to the actual situation.

4. INVOLVES DIAGNOSIS AND TREATMENT

As has been suggested, the case work method involves both diagnosis and treatment. It is fundamentally a practical program for helping people out of trouble, based upon as thorough a knowledge as can be obtained as to the nature and cause of the trouble. It is not the intention, here, to give a detailed description of the technique developed, but only to indicate the general lines of procedure, in order to discover what cues are given for the development of a similar technique for pastoral case work. It may be pointed out, however, that there is no new magic in it. This exploration of the entire social background, upon which diagnosis is based, is only the method of common sense systematized. Common sense seeks to know all the facts and analyze them in order to discover the underlying causes of a present situation. But the social case worker has systematized this exploration. He has learned where and how to look for the significant facts, and has gained some insights into the methods by which their significance may be penetrated. And on the basis of knowledge and experience he has elaborated plans of treatment which have met remarkable success. The minister would do well to saturate himself with the information thus made available, both by becoming thor-

oughly familiar with the literature of the subject and by personal observation of the methods of social case workers. A brief Bibliography will be found in this volume. Social welfare agencies will usually be glad to confer with any interested minister and will often make it possible for him to study selected cases and to sit in on conferences.

CHAPTER XI

DIAGNOSIS AND TREATMENT

I. DIAGNOSIS INTENDED TO DISCOVER REAL CAUSES OF TROUBLE

To get at fundamental causes of trouble is, of course, no easy matter. This is true in every sphere of human interest. Telephone companies, for example, employ men whose entire occupation is that of "trouble-shooters." When there is a breakdown somewhere on a line they are sent out to find the source of trouble, and they develop an uncanny ability to locate the difficulty. This ability is based upon a thorough knowledge of the mechanics of telephonic communication, the many ways in which things can go wrong, and the places where this is likely to happen. The extraordinary diagnostic ability of some physicians is similarly based upon a thorough knowledge of the physical organism, of its chemical and physiological behavior, of its relation to its environment, and of all the possibilities of maladjustment and improper functioning. But to discover and expose fundamental causes of trouble, in any sphere, is recognized to be one of the most difficult of enterprises. This is the case in social welfare work no less than elsewhere. Very frequently, indeed, what seems to be the obvious cause of trouble turns out not to be the real cause at all. As in the case cited by Miss Richards, what seems like plain laziness or evasion of responsibility may be incipient paresis. It is on this account that the social case worker undertakes a thorough exploration of

the entire social background of each case committed to her charge, calling in such expert advice as may be required. In this investigation she seeks to discover, if possible, the exact nature of the personal and social maladjustments involved; and such an end can be accomplished only by the most patient, painstaking, and intelligent effort.

2. SOURCES OF INFORMATION

In exploring the social background, the social worker will inform herself completely about home conditions, educational background, vocational experience, health, recreational activities, relations with social agencies, religious interests and connections, and other such matters, in order to discover both causes of difficulty and possible sources of help. Visits to the home, information received from physicians and health clinics, social workers, employers, ministers, and others, are resources for this necessary information. Personal maladjustments will, of course, be inextricably interwoven with persons, groups, and events in this social situation. But the persons involved, as well as the social background, must be carefully studied. The general characteristics of these persons or families, their social setting, their past experience, their needs unmet or thwarted in the present situation, their actual potentialities as compared with their present attainments—all this, and more, must be known and understood. Only on the basis of such a large fund of information is diagnosis attempted. Even then, it is no easy matter. Experience and insight are assets of incalculable value.¹

¹ Cf. Karl de Schweinitz, *The Art of Helping People Out of Trouble*, chaps. iv and vi.

3. THE IMPORTANCE OF SELF-REVELATION

Among all the resources for information the most important will be the person himself in whose interest the investigation is being conducted. For it is not only the facts that the worker needs to secure in order to be a wise counselor and helpful guide; she needs to know the meanings these facts hold, the significance they seem to have, for the person involved. Repeated failure at some job, for example, may lead a man to feel that he is incompetent for that job, while an investigation may reveal that he is entirely competent, physically and mentally, but that some unfortunate family situation has diverted his attention or divided his energies. This individual, then, will need to be shown that he can succeed on his job if certain hindering conditions are changed. He needs to be shown the true significance of the facts, as against his misinterpretation of their meaning. Or, if an individual who has suffered a series of misfortunes attributes these misfortunes to the persecution of enemies, there is good reason to suspect distorted thinking—a condition which may develop into elaborated delusions of persecutions and other forms of paranoia. It is generally believed by mental hygienists that, at this stage, wise, friendly counseling may clear up the difficulty and avert more serious consequences. But it is essential, if this service is to be rendered, that the person counseling shall not only have acquaintance with the facts but that he shall also understand the significance which the facts seem to hold for the person being counseled. Self-revelation, then, becomes a very important factor in the investigation; and

the individual the social worker seeks to help will be one of the most important resources for necessary information.²

As has been said, it is on the basis of such a fund of information, gathered from all possible sources, that diagnosis is attempted. Even then it is difficult, and mistakes are not easy to avoid. The social worker deals with a baffling and complicated problem. The securing of adequate adjustment in all areas of life is difficult under the most favorable circumstances, and the difficulties are enormously increased when the circumstances are untoward. It is for this reason that the more baffling cases of the social worker are made the subject of conference by a group of experienced specialists; only wide experience and special knowledge can penetrate the deep-lying causes of trouble.

4. UNDERLYING ASSUMPTIONS IN TREATMENT

The underlying assumption of the social case worker is that if the causes of trouble can be discovered and removed, the trouble itself will tend to disappear. That is to say, life constantly seeks adequate adjustment to environing conditions; if all factors or circumstances hindering adequate adjustment were removed, there would be no trouble. It is recognized that so simple a statement does scant justice to so complicated a problem, but, perhaps, this extreme simplification of it will help clarify the assumptions underlying the social case worker's technique. Of course, even if discovered, the causes of trouble cannot always, at any rate completely, be removed. In

² *Ibid.*, chap. v.

such circumstances, the best that can be done is to remedy the situation as far as possible, to secure the best possible adjustment to unfavorable circumstances. Illness, for example, cannot always be cured. But pain may be alleviated, and poise and serenity may be achieved. It is so with social maladjustments. It may not be possible to lift a family from want and defeat to plenty and success, when, for example, that family's condition is due to the invalidism of the breadwinner. But it may be possible to increase this family's present means of economic self-support, and to see that the children are properly fed, housed, and adequately educated. The hindering conditions can be, in part, removed, and more favorable circumstances provided. Further, it is recognized that, while trouble tends to disappear when the causes of trouble are removed, it also is usually necessary to stimulate the individual or family to put forth their best efforts. For, after all, very little of ultimate value can be done for folks without their co-operation. It is what is done with them, or what they themselves are aided and stimulated to do, that really counts in human rehabilitation.

5. STEPS IN TREATMENT

Among the steps in treatment, taken by the social case worker, the following may be briefly noted. This, it is to be understood, is the barest outline, and is given only for the valuable suggestions it carries to the minister for the development of a case work technique for his own purposes. The next chapter will discuss in detail the application of this method to pastoral work. For more complete discussions of the social worker's technique,

both in diagnosis and treatment, the reader is referred to the Bibliography given in this volume.

1. The objective is to secure the best possible adjustment, both by improving the conditioning circumstances and by releasing the powers of the individual, in order that life may be lifted to a new level of wholesomeness and success.

2. The process is one of intimate, personal, friendly counseling and neighborly service. It is not autocratic in theory or method. The worker must gain the confidence of the individual she seeks to help.

3. It must be recognized that help can be given only when it is desired. The individual himself must desire improvement and must co-operate to secure it.

4. He must be helped to face the facts. Nothing is so important as to help him clearly to recognize the actual facts of the situation, and resolutely to face them. Evasion is fatal.

5. His sense of personal responsibility must be cultivated. He must be brought to a condition of self-dependence; not otherwise can he maintain his self-respect.

6. Every possible resource for motivation toward such an end must be canvassed, and every possible dynamic must be released.

7. Whatever help can be given, and whatever service can be rendered, must be made available. The greatest help, however, is that which enables the individual to help himself; the rest is a temporary, however necessary, expedient.³

³ *Ibid.*, chaps. ix-xiii, provides an admirable detailed statement of the social case worker's steps in treatment.

6. SOCIAL CASE WORK DEALS WITH INDIVIDUALS AND FAMILIES

It will be noted, from what has been said, that social case work is primarily concerned with individuals and families facing adversity. It is not directly concerned with civic, political, and social programs which aim at basic reconstruction of the social order. Its findings, however, will have great significance for students of social organization, and for political and social reformers.

CHAPTER XII

CASE WORK TECHNIQUE IN THE SERVICE OF SICK SOULS

I. THE SIGNIFICANCE OF SOCIAL CASE WORK TECHNIQUE FOR THE PASTOR

The significance of the social case worker's technique for the pastor in ministering to the cure of souls is quite apparent if one takes the view that the traditional theological explanation of moral evil and its cure is inadequate; that undesirable conduct is not to be explained as the inevitable behavior of a depraved nature, but that it is rather a symptom of social maladjustment; and that the cure is to be found, not in the acceptance of a theological "plan of salvation," but in finding out the causes of maladjustment and removing them, or in stimulating the individual to rise triumphant over them. There is something closely akin in the tasks of the minister and social worker. Both are engaged in the common enterprise of helping people out of trouble. The difference between the cases that come to the attention of the social worker and the minister, in the main, lies in the fact that most of the social worker's cases come as a result of economic crises, while the minister's cases come as a result of moral crises. Yet, frequently, much the same factors are found to be involved. The cause of the economic crisis which the social worker faces with her charge may be a moral breakdown. Numberless cases could be cited of families thrown upon welfare agencies for support be-

cause of the immorality or drunkenness of one or both parents.¹ Or, economic adversity may have precipitated the moral crisis with which the minister is required to deal. Any minister, from his own experience, will recall cases of men who, facing economic disaster, have fallen victims to temptations which, ordinarily, would not have touched them. Not infrequently the case, whether it comes first to the attention of the minister or of the social worker, is of such a nature as to constitute a challenging call for team work between these two. And the method which both may profitably follow is essentially the same: namely, that of discovering the actual causes of trouble, of doing everything possible to remove those causes, whether in environmental conditions or in the individual himself, and attempting to secure the best possible adjustment of the entire situation.

2. DIAGNOSIS IN THE CURE OF SOULS

The same difficulty which the social worker encounters in discovering the basic causes of trouble will be met by the pastor, and in order to reach back to these sources he will need to adopt much the same procedure. He, too, will need to acquaint himself thoroughly with the entire social background of his parishioner who appeals to him for help; likewise, he will need to make an exhaustive study of the individual himself—his character, his habits, his past experience, his attitudes and sentiments, indeed, the whole range of his personality so far as that can be

¹ S. P. Breckinridge, *Family Welfare Work in a Metropolitan Community; Selected Case Records*, will give many such cases. This book will also provide the pastor a good model for the keeping of case records.

known. The effort will be to discover the explanation of this unfortunate situation, whatever it may be—some form of sin against which his parishioner finds himself powerless to contend, a black despair which overwhelms, an inability to face responsibility—upon the assumption that if the origin of the trouble in the history and environment of this individual can be discovered the cure will be found in the treatment of these causal factors.

It need hardly be said that no wise minister will go to his parishioner with pencil and paper and, in cold, impersonal fashion, ask any series of set questions. He does, indeed, need to know what kind of questions to ask. A closing chapter in this section will deal with that matter. He also needs to know when to sit quiet and listen. He will do well to remember that, ordinarily, ministers are better trained to talk than to listen, and to govern himself accordingly. If self-revelation is as important as has been said, it is a matter of the greatest concern that the minister shall permit his parishioner freely to unburden himself. The alert listener will learn more from keen observation of unguided conversation than from any set of answers to a questionnaire. An occasional leading question will, undoubtedly, help in penetrating the problem.

The writer recently visited the study of a pastor who has had great success in counseling and helping troubled men and women. He noticed that the lighting of the room was quiet; the furnishings and pictures suggested peace and serenity; the entire ensemble indicated that this was the study of a man at once thoughtful and religious; but a feature which especially caught the attention

of the observer was that, while the minister's seat at his desk was an ordinary desk chair, the seat to be occupied by visitors was a comfortable, well-upholstered chair, in which one might relax and be at ease. It is not at all unlikely that this minister's success in this form of ministry is in part to be attributed to this careful physical set-up for his interviews, as well as to his own unique personal qualifications.

Many important sources of information used by the social worker were suggested in the previous chapter. The minister would do well to look these over carefully, and see if any of these might be used to throw light on any particular case he is studying.

3. TREATMENT IN THE CURE OF SOULS

Step by step, treatment by the pastor, in the cure of souls, will closely parallel that used by the social case worker, as outlined in the preceding chapter. The reader is urged to go carefully over these steps, and consider how they apply to the work of the pastor. Even more than with the social worker does success depend upon intimate, personal, friendly counseling, and neighborly helpfulness. The relationship must be one in which the parishioner feels full confidence in the sympathy, insight, and wisdom of his pastor. For, after all, it is not any supernatural gift conferred at ordination but just ordinary, genuine, human friendliness, enlightened by intelligence, experience, and religion, that makes the minister the mediator of the grace of God to men. And certainly the minister, of all men, ought to be able to assist his parishioner to canvass the entire situation, to face the facts, to effect every neces-

sary readjustment, and to discover those sources of motivation and power which must be tapped if life is to be lifted to higher and more wholesome levels. For is it not the very central function of religion, of which the minister is the representative, to effect the complete adjustment of the individual to his total environment, both cosmic and social, to his fellows in all the varying circumstances and conditions of life, and to God?² To be so adjusted involves the unification of one's personality about worthy purposive activities, and socialization on the loftiest levels. It means "abundant life," a life rich, free, and satisfying.

4. AN ILLUSTRATION

Any pastor's experience will supply him with an abundance of illustrations of cases requiring this sort of patient study and treatment. Take the rather typical case of an eighteen-year-old boy with whom a pastor friend of the writer is now working. A telephone call one morning a few months ago advised the father of this lad, a respectable, well-to-do man, active in the work of the church, that his son had been arrested for burglary, together with two other young men of about his own age. The shocked and humiliated father called on his pastor for aid. With the help of a lawyer member of the church they secured the lad's release on parole, with the understanding that he should attend church regularly—a condition not asked

² "Religion is man's endeavor to find that adjustment to God which will yield most abundant life. For God is precisely that object, whatever its nature may be, which will yield maximum security and abundance to all human living, when right adjustment is made" (H. N. Wieman, *Religious Experience and Scientific Method* [by permission of the Macmillan Co., publishers], p. 381).

by the pastor but insisted on by the court. It seemed strange that a boy from a good religious home should get into such a tangle, but investigation by the pastor threw a flood of light on the situation. Discipline in the boy's home had been a train of prohibitions and restrictions; he was watched, dominated, restrained. The entire atmosphere was negative. There was practically nothing to awaken his interest, arouse his initiative, or give a thrill to life. Naturally, as soon as he was old enough to assert himself, he reacted against such control, but, as might be expected, in order to avoid unnecessary conflict, was secretive about it. He found excitement and adventure on the streets, and in the company of a lawless gang of rather wild young fellows. The burglary in which he was caught was by no means the first misdemeanor in which he had been engaged. Arrest, however, was a severe shock. He does not want such an experience again. He has broken with the gang and is attending church regularly but has little interest in it. He is simply complying with the conditions of his parole. He feels isolated: his attitude is somewhat sullen; he refuses to participate in the activities of the church, even in athletics. The pastor feels that he must win the confidence and affection of this lad, discover some interests that can be aroused, help him to see the possibilities of a finer way of life, and make him a genuine sharer in some worth-while activities. It will require time, patience, genuine warmth of friendship, and real consecration. But, this pastor is convinced, it is the one way that promises success.

This case could easily be schematized on the plan of diagnosis and treatment followed by the social case

worker. The causes of this lad's social maladjustment, expressing itself in the undesirable behavior of burglary, lay in the repressions of the home and the lure of greater thrills on the street.³ The treatment given this case, whether or not all of it was the wisest possible, includes several items. There was threat of punishment by the court for violation of the law, which probably has had the effect of teaching the lad the unwisdom of seeking thrills without regard to social consequences. There was an attempt to separate the boy from his gang and bind him up with another group, in which the judge by compulsion and the minister by persuasion co-operated. The minister, by the way, feels that he might be more effective if there were no legal constraint upon the boy to attend church. The minister's attempt to remove the underlying causes of this lad's misstep includes the effort to change the atmosphere of the boy's home, and to present genu-

³ For a discussion of the manner in which socially desirable qualities may be so misdirected by unfortunate environmental influences as to result in personal degeneration, see C. H. Cooley, *Social Process*, chap. xv, "An Organic View of Degeneration" (New York: Charles Scribner's Sons). Consider particularly the following quotation: "Studies of juvenile delinquents have shown how their life is often such as to train good faculties in bad directions. Thus a boy may have a father so unjust that the boy feels justified in resisting him. A little later a badly conducted school may make it natural for him to transfer this attitude to his teachers, and so continue to develop a spirit of resistance to authority. At the same time he not improbably finds that his natural intimates, the boys of the neighborhood, are banded together to thwart the police, who, at the bidding of a municipality which has provided no other playground, are repressing games on the street; and if he can help his fellows in this they may make him a leader. Thus the best traits of human nature, ambition, fellowship, self-expression, combine to urge him to what may presently turn out to be a career of crime" (p. 155).

inely fascinating interests in the church—an effort which has not been quite as successful to date as might be desired. And the steady effort of the minister in his direct dealings with the lad is to endeavor, in the spirit of warm and genuine friendliness and deep concern, to stimulate the boy's wishes and ambitions on a higher and more worthy level. This is religious case work. Of course, multitudes of ministers are engaged in it. But the effectiveness of such work can be enormously increased by a better understanding of the principles which should govern it. X

CHAPTER XIII

MIRACULOUS CHANGE VERSUS CHARACTER DEVELOPMENT

I. DO MEN NEED TO BE BORN AGAIN?

A good many ministers, doubtless, will feel a vast impatience with the entire point of view represented in this book. Sin, they will say, violates God's law. Men need to be brought to a conviction of sin, and to a desire for forgiveness and salvation. They need to be born again, to have "old things pass away and all things become new." Such an event, they will say, is a supernatural work; men must be brought to seek the grace of God.

To which it may be replied that men do, indeed, need to be brought to a conviction of sin. The unfortunate thing is that "sin" has, for many, become a sort of blanket term, without much specific content. One can easily, and without too uncomfortable a sense of guilt, admit that he is a sinner, but if specific content is put into the term "sin," it may hurt. If, for example, in a warm evangelical prayer and testimony meeting a sister confesses that she is a "poor, miserable sinner," she no doubt will resent it if the minister agrees, and rejoices that she has repented of her sharp tongue, her scandal-mongering, and her back-biting. But this is precisely the sort of conviction of sin that is needed. People need to be brought to a realization of exactly what is wrong with their attitude and conduct, and why it is wrong. They very greatly need, as has been

said, to be helped honestly to face the facts. More will be said about this later, but it may now be emphasized that nothing is more important in the cure of souls than that people who have suffered moral failure shall be led realistically to face the facts of the situation. They must resolutely refuse to consider any course of evasion—even the evasion of admitting that they are “sinners.” They must be helped to lay their fingers upon the sin. They must awaken to a realizing sense of just what it is that has made a happy adjustment of their lives impossible, in order that this unfortunate situation may be dealt with intelligently and effectively.

This does not mean that the minister will be condemnatory. He ought, rather, to be sympathetic and understanding. One reason, doubtless, for the hesitancy of many men to talk frankly with their ministers is that they know their ministers would be shocked and horrified by the confessions they might make, and the minister’s attitude would be one of censure. A psychiatrist, they may feel, will understand, and advise wisely. The minister would do well to remember that life is so difficult, and the possibilities of maladjustment are so many, that most people will go wrong in one respect or another, and to a greater or less extent. What is needed is understanding rather than condemnation. The minister may well remember that his Master said to a sinner, “Neither do I condemn thee.”

But this does not mean that the minister will hesitate in the most ruthless laying-bare of the cause of trouble. He will do it tactfully, sympathetically, and with understanding. He will not condemn, although he may show

the inevitable results of the course of conduct if persisted in. But, like the physician, he will get at the root of the trouble, in attitude, habit, thought, or whatever it may be, and bring his parishioner to face it honestly. The clear recognition and acknowledgment of what is wrong is the first step toward amendment. In this sense, a conviction of sin is essential.

And, further, men do indeed need a sense of forgiveness and reconciliation. Man's nature is fundamentally social. He cannot live in complete isolation from his fellows. To be exiled forever from all social relationships would be the most insufferable fate. That wrong, therefore, which has offended and alienated him from the society which he values most highly, must be so dealt with that he feels himself forgiven and reconciled. "Go and sin no more!" the Master added to his "neither do I condemn." Life can never be right again until one feels one's self living in happy adjustment with God and one's fellows, and is aware of a new power in one's life for nobler achievement.

For multitudes of people, to achieve such a fundamentally changed attitude toward life, such a new disposition, such a fundamental reorganization of the total personality, will be nothing short of a new birth. However the psychologists may explain it, the experience is a real one. Old things do, indeed, pass away, and all things become new.

2. RELIGIOUS CONVERSION A NATURAL PROCESS

There can be no doubt that religious conversion has often resulted in such a dramatic change as that suggested above; that life has been suddenly and, as it were,

miraculously lifted to new levels. It is no wonder that in Christianity, as in other religions, this sudden transformation, particularly when accompanied by a high state of emotional excitement, should be regarded as a supernatural work. It seems like a startling invasion of a strange, mighty power from another world. But the experience must be regarded as "natural." It is one of the possibilities involved in personality. As numerous investigations have shown, this conversion experience is not peculiar to any one religion, although it has been more exhaustively studied in the Christian religion than in any other,¹ and it is not even peculiar to religion. There are vocational conversions, political conversions, conversions of attitudes toward persons, institutions, and events. And, frequently, much of the phenomena of religious conversion accompany these other forms of conversion. Particularly is this the case where attitudes are strongly emotionalized toward the institutions or groups with which the conversion experience is concerned—as in politics, for instance. Psychologically, there is little to distinguish conversion to socialism, as it has been experienced by many, from religious conversion. There has been the same fundamental change of attitudes, the same sense of resurgence of life, the same profound emotional experience, the same gathering of hitherto scattered and discordant impulses about a new dominant purpose, the same fundamental reorganization of the personality—a real new birth, old things passing away and all things becoming new. Psychologically, religious conversion is of

¹ E. D. Starbuck's *Psychology of Religion* (1899) was one of the first exhaustive psychological investigations of the conversion experience among Protestant Christians.

a piece with other conversions. It is a natural process and is one of the possibilities involved in the very nature of our personalities.²

3. NORMAL RELIGIOUS GROWTH VERSUS EMOTIONAL CRISES

Religious conversion may, and probably usually does, result in highly desirable personality changes. Unfortunately, it does not always have this happy outcome. Multitudes of persons have been "soundly converted" but have been quite as mean and selfish after the event as before it. Very often a minister's greatest difficulties are with those members of his flock who have been most dramatically converted. Or, conversion may have resulted in a change in certain habits, but not in others, and perhaps not in the most important. For example, with the singling out by conventional evangelical Christianity of card-playing, dancing, and theater-going, as the cardinal offenses, it is but natural that religious conversion has effected profound changes of attitude toward these interests, but has left untouched large areas of anti-social behavior of much more profound consequence. A man may be converted as to card-playing, but not as to ruthless exploitation of his employees. And this situation is not without its perils. For the emotional experience of conversion, and the religious satisfactions gained from habits which actually have been changed, tend to be regarded as validation of those changes, and to close the mind to the consideration of other demands.

After all, it is not the emotional experience of religious

² See J. A. Hadfield, *Psychology and Morals*, p. 82.

conversion, but what comes of it, that matters most. Conduct needs to be constantly re-examined and re-evaluated in terms of its social consequences. The mere fact that a man has passed through an intense emotional crisis does not guarantee that his conduct will always be intelligent and good. By whatever path, the objective is that people shall be brought into the good life. There will be few who will achieve it without some crisis experiences; life in all its aspects involves crises. For some, religious conversion will be the way, although such conversion alone will not guarantee it. For many, it will be a normal growth in healthy character, as the individual consciously and intelligently, facing the situations with which life confronts him, discriminates and chooses among possible courses of action to accomplish purposes which, in his best judgment, have lasting worth.³

³ For an admirable discussion of this topic see W. C. Bower, *Character through Creative Experience*, especially chaps. iii and x. Consider also the following: "It has been pointed out, especially by Starbuck (*The Psychology of Religion*, chap. xxiv), Coe (*The Spiritual Life*, chap. iii), and James (*Varieties of Religious Experience*, Lectures 4 and 5), that there are many persons who develop through childhood and adolescence into the same altruistic and socialized life with the same sort of religious belief, but without ever having passed through a period which can be recalled as one of conversion. In a later book (*Education in Religion and Morals*), Coe has emphasized this as the ideal mode of religious development, the one which will prevail when religious and moral education approximate perfection" (E. S. Conklin, *The Psychology of Religious Adjustment*, chap. viii, "The Nature of Conversion," [by permission of the Macmillan Co., publishers]). It is further interesting to note that while the earlier studies did not discriminate clearly between any decision for the Christian life and a conversion experience of emotional crisis, E. T. Clark in his *Psychology of Religious Awakening* did so. Of the 2,174 cases which he studied he found only 6.7 per cent experienced a crisis type of conversion.

4. PASTORAL CARE OF THE TWICE-BORN

The primary interest of this book, however, is not with persons who grow normally in healthy character, but rather with those who have got into some kind of difficulty. We are concerned with a ministry for the cure of souls, rather than with the normal processes of religious and character education. Both of these interests, however, have significant relationships to each other. In ministering to the cure of souls, the pastor is concerned to discover what has happened to prevent normal growth and adequate and efficient adjustment. He seeks to set that right in order that life may proceed smoothly and happily. He must discover the causes of trouble and the means of cure.

Undoubtedly, among those who, under the guidance of the pastor, effect a readjustment which brings peace and strength, will be many whose lives, in the process, undergo a radical transformation. They will experience a change for which no term other than a rebirth is adequate. But it would be a great mistake to think that this one crisis experience will settle all the issues of life, and that all future adjustments will be made automatically. This has, indeed, been one of the great failures of conventional evangelism. No matter how highly colored the conversion experience, or how vivid and genuinely significant the personality changes effected, the individual will, undoubtedly, need much wise counsel and guidance if steady growth is to ensue. The achievement of a life at once personally satisfying and socially useful calls for untiring and persistent effort. It is a process, not a single act. And the pastor's watchful interest and constant concern will not be wasted.

CHAPTER XIV

A DIAGNOSTIC GUIDE

I. THE USE OF QUESTIONNAIRES

Miss Richmond, in her book *Social Diagnosis*, provides a number of elaborate questionnaires to be used by the social case worker which would well repay careful study by the minister. Miss Richmond cautions, however, that these questionnaires are not intended to be used as documents which shall be taken to a family or individual and filled out in detail, but, rather, that they are intended merely to give a list of questions which the social worker shall have in mind when conducting her inquiry. They suggest the kind of information she will need to secure if she is to understand the problem of any particular individual or family she seeks to help. A very large proportion of her questions are as applicable to the inquiry of the pastor as of the social worker. In the same manner as that suggested by Miss Richmond for the social worker, the pastor might well prepare a questionnaire which he will be prepared to use in the same manner—that is, to clarify his own mind as to the kind of information he will need to secure in order to be a wise and helpful counselor. Such a questionnaire—or, perhaps, such a document might better be called a “diagnostic guide”—will have in mind an exploration of the particular present problem of the individual concerned, and of the general social background in which the problem is set and out of which it emerges. It should be of particular value in the impor-

tant first interview,¹ but its value will not be limited to that occasion.

There are many sources which may be canvassed, in addition to Miss Richmond's book, for suggestions for the framing of such a diagnostic guide. Attention might especially be called to two instruments published and copyrighted by the University of Chicago, which are very detailed, entitled *A Schedule for Guidance in the Study of the Religious Life of an Individual* and *An Instrument for Obtaining Life-History*. These can be secured by addressing the Department of Religious Education of the University of Chicago.

2. A SAMPLE "DIAGNOSTIC GUIDE IN THE CURE OF SOULS"

In tentative outline, the following might serve as a cue in constructing such a diagnostic guide. It is not intended, by any means, to be complete. Neither is it thought that all the lines of inquiry suggested will be pursued in every case. The interview, or series of interviews, will soon make clear what are the most fruitful lines of investigation.

A DIAGNOSTIC GUIDE IN THE CURE OF SOULS

I. THE INDIVIDUAL'S PROBLEM:

1. What has brought him to see the minister? What is his problem?

As he states it? As you come to see it? Is it a behavior problem, a strong temptation, an undesirable

¹ For a discussion of the importance and the technique of the first interview, see Mary Richmond, *Social Diagnosis*, chap. vi, especially p. 133.

habit, an emotional conflict, a conflict of "wishes" on higher and lower moral levels, loss of religious faith, destruction of peace of mind, disturbed social relationships, etc.?

2. What are the areas of maladjustment?
 - a) Personal: Not at peace with himself? Inner conflicts and tensions? Conflicts between impulses, appetites, habits, ideals, ambitions, purposes, values, etc.?
 - b) Social: Discordant relations with other persons? with his family? with his group? between the "mores" of different groups? with his employer or fellow-employees, etc.?
 - c) Cosmic: Disturbed relationship with God? Philosophy of life or world view upset?
3. What is the nature of his distress?
 - a) Has he fears? Of what—of God? of punishment for sin? of social isolation? of persecution? of failure: what kind of failure? of accepting responsibility? of assuming leadership? of old age? of disease? of death? of undertaking new work? Is he worried? anxious?
 - b) Has he inferiority feelings? If so, in what areas of experience—social, vocational, moral? Is the inferiority real or imagined? Is the individual responsible for inferior achievement? Could he do better?
 - c) Does he feel isolated? From whom does he feel isolated? What is the cause? Is he actually shunned, or does he imagine it? Is there something in his conduct which, if persisted in, will cause isolation?
 - d) Has he a sense of guilt? Is it due to hyper-conscientiousness or real moral failure? Of what, if anything, is he guilty?
 - e) Are his dominant wishes frustrated? (Cf. Thomas' four wishes: recognition, response, security, new experience.) Can they be satisfied? Can his wishes be readjusted to satisfactions which are possible of achievement?

- f)* Are there repressions? What does he repress? Does he realize that he is repressing certain impulses, or is it on an "unconscious" level? Can wholesome outlet for impulses be provided?

II. HIS PRESENT SITUATION:

1. What is his attitude during the interview? Timid? Anxious? Worried? Frightened? Erratic? Poised? Apparently poised but becoming disturbed when certain questions are raised? Overconfident? Boastful?
2. Physical health:
 - a)* Apparently good or poor health? Sleep well? Eat well? Easily fatigued? Exercise regularly? Any recent illnesses? What does he say is his primary health problem?²
 - b)* Any physical defects which may have produced inferiority feelings or compensatory behavior? If any such defects, how has individual faced them?
 - c)* Has he had any nervous breakdown? If so, can any deep-lying causes leading up to it be traced in the area of emotional conflicts?
3. Mental and emotional conditions:
 - a)* General intelligence? (If intelligence tests have been taken endeavor to learn results; otherwise, use best judgment.)

² Churches which have established clinics, or ministers who have met outstanding success, work in closest co-operation with physicians. Dr. Worcester, in his Emmanuel clinic, would not see anyone who had not first undergone a thorough physical examination upon the results of which he had been fully informed. L. D. Weatherhead, who has achieved remarkable results with persons suffering physical ill-health as a consequence of moral or spiritual maladjustment, follows the same course. A psychologist who serves as counselor to students in a state university tells the writer that over 50 per cent of the students who come to him are getting insufficient sleep or live on an inadequate diet, and their emotional jams or poor grades are nearly always corrected by proper attention to these superficially irrelevant matters.

- b) Emotional stability? (Observation during interview may be supplemented by information received from employers, teachers, friends, etc., or tests, if such have been taken.)³
- c) Basic attitudes. Does he honestly face the facts, or seek to evade them? If he evades, what situations does he face with difficulty? *Exploration here is crucial.*
 - i) If attitude is *evasional*:

Are there fixations? Has he failed to recognize and adjust himself to changing situations as he grew into maturity? Is he fixated upon any immature level or interest? Upon father or mother? Upon childish and naïve religious beliefs and attitudes?

What are his defenses for his failures? Does he blame other persons or events? Does he believe he is a victim of persecution? Does he overcompensate by trying to excel in some minor achievement on account of failure in some more difficult matter? Does he try to appear well by belittling others? Is he snobbish or cynical? Does he "rationalize" his failures? Does he get his satisfactions by wish-thinking, day-dreaming, indulging reveries? Is he overactive?

By what other devices does he try to keep failure out of consciousness? Is he moody? Have tantrums? Lack self-control? Is he hyper-sensitive? Easily distractible?

[NOTE.—Such forms of behavior as those above indicated are usually symptomatic of an inability or unwillingness to face an unpleasant situation that is causing maladjustment. They are "signals" for which the pastor should be on the look-out. The pastor's task is to aid his parishioner strip away the disguises and look the facts in the face. This is essential to improvement.]

³ There are several good tests of emotional stability available. The "Personality Schedule" prepared by L. L. and Thelma Gwinn Thurstone, and copyrighted by the University of Chicago, is very usable.

- ii) If attitude is one of willingness to *face the facts*.

Exactly what is the nature of the difficulty or failure? Frustrated wishes? Failure to find a satisfying life-purpose, or a worthy cause, to which the individual may commit himself, and which will serve to promote personality integration? Failure in the moral realm, causing sense of isolation and consciousness of guilt? Vocational or social failure? Failure to achieve sense of happy adjustment with cosmic forces? (Not "right with God," not "in tune with the infinite.") Failure to adjust to a disappointing or tragic experience, or to achieve a satisfying philosophy of life? Repressions of impulses that need to be sublimated? (It is important that the *real*, as against the *apparent*, causes of maladjustment be discovered.)

What resources in the individual or in the environment are available for help? What interests may be cultivated and developed? What ideals or standards may be implanted or reinforced? What companionships may be provided, and what social adjustment promoted? What religious practices should be encouraged, and what religious faith stimulated? What "causes" are there to which the individual may be led to commit himself?

III. FAMILY RELATIONSHIPS:

1. Names, ages, relationships, etc., of members of household?
2. Racial and national backgrounds? Any conflicts of customs and traditions, etc.? Within the family? With the community?
3. Individual's relationship to members of family. Strong family tie? Special favorites, or otherwise? Why? Do parents or others dominate situation in home? Degree of adolescent and adult emancipation?

THE CURE OF SOULS

4. Relationships between family and other relatives not in household, or between family and intimate friends. Any conflicts? Any "crushes"? Any especially strong ties? Any difficulties?
5. Relationship of individual or family to community. Well received and happily adjusted? Any tensions? Family, or any member of it, regarded as peculiar in any way? What participation is there in life of community? Is there a wholesome community life?
6. Present family situation. Any crisis? Relationships between husband and wife congenial? Any sex problems involved? Relations between parents and children happy, or are there tensions? Does he *like* his family? All of them, or are there conflicts with some members? Do other members of family like him? Any behavior or other difficulties?

IV. SOCIAL AND RECREATIONAL INTERESTS:

1. Leisure. How does he spend his leisure time? Does he have any hobbies? Any special cultural, aesthetic, recreational, interests? Are they shared by other members of his family? Any conflicts arising out of use of leisure time?
2. Social groups. Of what organized groups is he a member? Clubs? Trade or business associations? Labor organizations? Lodges? Play groups? Aesthetic or cultural organizations? Any others? What is the degree of his participation? Do they advance the integration and enrichment of his personality, or are there any disintegrating influences? A leader in any groups?
3. Sport and travel. What sports is he interested in? Spectator or participant? Does he like travel? How much has he traveled?

V. EDUCATION AND CULTURE:

1. Schooling. How far did he go in school? What was his grade of scholarship—poor, fair, good, excellent? What

was the general spirit of the school? Any teachers, clubs, activities, etc., influence him particularly? Participate in extra-curricular activities? What studies did he like best? Any disappointing experiences in school?

2. Social relationships in school. Anything significant here? Was he happily adjusted with the social life of the school? Any antagonisms? Was he shunned or welcomed? Was he a leader? What was his relationship and attitude toward fraternities, etc.?
3. Present cultural interests. Has he kept up, made progress, or slipped back since school days? What books and magazines does he read? Is he interested in science, art, music, literature, etc.? What are the indications of culture in the home?

VI. VOCATIONAL STATUS:

1. Positions held. What have they been? Has he been successful or a failure vocationally? Reasons for leaving positions? Do reasons he assigns for leaving agree with those advanced by employers or fellow-employees?
2. Economic competency. Is he earning as much as he ought to earn? Is he satisfied with his income? Is it adequate to maintain his status and self-respect?
3. Relations with employers and fellow-employees. Happy or conflicting?
4. Attitude toward job. Does he like it? Is he dissatisfied? If so, why? What does he think he would like to do? What is he doing to advance himself?

VII. MORAL STANDARDS:

1. Nature of moral standards. Are they conventional, or otherwise? What divergences are there from conventional standards?
2. Source of standards. From what source or sources have standards been derived? Family? Gang? Associates? Lodge? Church? Sunday school? Other?
3. Conflicts. Any conflicts between moral standards unre-

solved? Or is life happily adjusted to accepted moral standards? Do higher moral standards need to be implanted or reinforced?

4. Moral development. Has it been normal, or characterized by sudden change? Any crisis experiences connected with the raising or lowering of moral standards?

VIII. RELIGIOUS INTERESTS AND EXPERIENCE:

1. Relationship to church. Member? Attend and support? Great, moderate, or little interest? Officer? Faithful in discharge of duties? Member of any subsidiary organizations of church? Active in such organizations? What persons, clerical or lay, in church have influenced him greatly? In what respect?
2. Relationship of parents, or other members of family, to church. Members? Degree of activity in church? Any division or conflict of interest? Church relationships a unifying or disintegrating influence in home?
3. How join the church? As a child? Adult? Any significant experience, as conversion?
4. Religious attitudes and practices in the home. Family worship? Grace at meals? Religious conversation? Liberal or conservative beliefs? Any strong prejudices, deep emotions, skepticism, notable devoutness, etc.?
5. Personal religious habits. Regular participation in public worship? Private prayer and meditation? Bible or devotional reading? Hymn-singing? What satisfactions, emotional reactions, or specific help does he get from his religious habits? What is the relation of his religious habits to his moral life?
6. Religious interests. Primarily intellectual, emotional, practical? Concerned chiefly with religious fellowship, worship, institutional aspects of religion, social service? What aspects of religion most appeal to him?
7. Religious ideas. Naïve or intelligent? What is his philosophy of life? His ideas about God, Christ, the Bible, the

soul, immortality, sin, forgiveness, the Christian life, etc.? Any superstitions? What significant changes have taken place in his religious ideas?

8. Changes of attitude toward religion. What significant changes have taken place? Change gradually or in cataclysmic fashion? What experiences brought about change? Was it reflection, reading, sorrow, great happiness, the influence of other persons?
9. Religious difficulties. What religious difficulties has he faced, or does he now face? What aspects of religion perplex him or cause him trouble?
10. Help from religion. How does he feel that religion has helped him? Has it been a vital factor? How? Has it helped maintain moral standards? Achieve higher ones and gain new ground? Has it helped him overcome obstacles? Has it strengthened his will? Has it given him a cause to which to devote his life? Has it enriched his experience? Has he received a sense of social support from other religious persons? Has he felt that he gained support from cosmic sources in worthy enterprises? What has religion meant to him?

IX. DIAGNOSTIC SUMMARY:

1. Temperamental factors to be considered. (Is individual sanguine, choleric, melancholic, phlegmatic?)⁴
2. Behavior difficulties that need to be amended.
3. Emotional conflicts that need to be resolved.
4. Attitudes that need to be reconstructed.
5. Impulses that need to be sublimated.
6. Habits that need to be changed.
7. Moral standards that need to be raised.

⁴ These four are the most commonly recognized temperamental types. More exhaustive scales for judging temperament are included in the instruments referred to at the beginning of this chapter. By recognizing temperament, the force, duration, and tempo—that is, the rhythm of the psychic life—may be observed.

8. Intellectual problems that need to be thought through.
9. Maladjustments with individuals and groups that need to be corrected.
10. Religious maladjustments that need to be set right.
11. Motives that may be appealed to, and dynamics that may be released.

[NOTE.—This diagnostic guide undoubtedly will be more meaningful after the succeeding sections of this book have been read.]

3. THE CASE HISTORY

The minister, like the social worker, will do well to follow up the interviews with his parishioner as well as his other investigations, with a carefully prepared case history. It will be a material help to him if he will write a careful biographical record of the individual, giving a detailed statement concerning the significant facts relating to his life.⁵ Special attention should be given to notable experiences and crisis situations, and the individual's reactions to those experiences. As has been suggested earlier, it is important not only to get the facts, but to get the significance of these facts as understood by the person himself. It is what they mean to him that matters. Perhaps they ought to mean something else. Here, then, is a lead for treatment.

4. THE USE TO BE MADE OF THIS MATERIAL

What use, then, is to be made of all this information? What is the minister to do for the individual he has been interviewing, and whose problem he has been facing?

⁵ For guidance in writing a case history see S. P. Breckinridge, *Family Welfare Work in a Metropolitan Community, Selected Case Records*, already referred to. Healy's *Judge Baker Foundation Case Studies* also will be useful. There are many other sources.

Shall he proceed autocratically to set things right? That he cannot do. Again it must be insisted that his function is that of intimate, friendly counselor; and his success will depend upon his wisdom and insight joined with his parishioner's confidence in him. All that he can do is to aid his parishioner to locate and honestly face his problem, to stimulate his will to make the necessary decisions, and to assist him in tapping the available resources of help, both social and cosmic. And it is here that the church and religion have their power. The fellowship of the church and the might of God are the ultimate resources of the soul that seeks help and healing.

5. IS THIS AN OVERELABORATE PROCEDURE?

This may seem an overelaborate procedure to many pastors, trained to disseminate a religious tradition rather than to deal patiently with troubled individual souls. And it must be admitted that, with church work organized as it is, and the demands upon a minister's time for all kinds of services so heavy, it is difficult to see how it can be done by many, short of a revolutionary reorganization of church activities and relationships. And yet, if any professional worker or institution might be expected to put first things first, that expectation surely would be justified in the case of the minister and the church. Physicians and hospitals have long been keeping careful case records. But is not a careful study of cases, and are not carefully kept case records, as important in administering to the cure of hurt souls as in ministering to the cure of suffering bodies? The social worker spends endless time and works with almost unbelievable patience to discover

what is wrong with economically distressed and socially maladjusted persons, in order to be of help. But is it not as important to know all that can be known in order to help intelligently in a time of spiritual crisis as it is to be thoroughly informed in order to help in a time of economic crisis? The question seems to answer itself.

SECTION III
PSYCHIATRY AND THE CURE
OF SOULS

CHAPTER XV

NEW LIGHT FROM PSYCHIATRY

I. THE RISE OF PSYCHIATRY

The writings of different thinkers and experimenters in the psychoanalytic field reveal wide differences of opinion. Widely as these writers may differ among themselves, however, together they have made an enormous contribution to an understanding of those problems with which a pastor deals in ministering to the cure of souls. Psychoanalysis was developed as a theory and method in connection with the practice of psychiatry. And psychiatry, etymologically, means "soul-healing"—*psyche* meaning soul, and *iatreia*, a healing. The psychiatrist seeks to alleviate or cure mental and emotional maladjustments and psychoanalysis has become one of his major resources. Any insights, therefore, which the psychoanalyst has achieved, or any effective techniques which he has developed, are of profound importance to the pastor who seeks to understand the nature of the illnesses of sick souls and the means of cure.

The practice of psychoanalysis arose in the study of concrete cases. These cases have been, for the most part, those of exaggerated personality maladjustment. Sigmund Freud, of Vienna,¹ is generally regarded as the

¹ See Sigmund Freud, *A General Introduction to Psycho-Analysis*. Perhaps the best-organized presentation of the Freudian theories, as expounded by Freud himself and modified and enriched by his disciples, is *The Structure and Meaning of Psychoanalysis*, by Healy, Bronner and Bowers.

founder of this school of thought and practice. He had studied under the French physicians, Charcot and Janet, noted for their success in the treatment of mental disorders by the use of hypnosis and suggestion. Under hypnosis the patient would recall experiences from his forgotten past which revealed the deep-lying causes of the profound emotional conflict which lay at the basis of the mental disorder being treated. While the patient remained hypnotized, as well as after the return to consciousness, the physician was enabled to make suggestions which frequently led the patient back to normal mental life. On the basis of his study with Charcot and Janet, as well as his own independent observation and practice, Freud developed the theory that mental disorder (apart from those disorders having definite organic causes) was due to emotional conflict—an emotional conflict taking place, for the most part, below the level of consciousness. Certain urges, impulses, instincts—the “wishes”—which were refused expression in conduct became buried in the *unconscious*, but still kept pushing for expression. Down below the level of consciousness, which, according to the theory, comprises only a small part of one’s total mental life, these turbulent and unsatisfied impulses demand realization. It is out of the terrific tension between the conscious “self” and these fundamental urges that abnormal behavior or a mental breakdown comes. Freud supplemented the use of hypnosis with the analysis of dreams, and with the free association of ideas, in which the patient was encouraged to talk freely so that he might recall incidents from the buried past, particularly from his childhood, in order to discover the repressed desires

which were the causal factors of the present disturbance. When these repressed desires (and for Freud they were all some form or other of sex desire) and the incidents which led to their repression were discovered, then the physician might set about effecting a cure by directing their proper expression, or redirecting (sublimating) them.

2. THE "LIBIDO," THE "WISHES," AND THE "UNCONSCIOUS"

Some of the fundamental concepts of the psychoanalysts require explanation if their system is to be understood. A stream of life-energy, called the *libido*,² is conceived to motivate the behavior of persons; it is the great driving power of human life. It has its affective (feeling) as well as conative (striving) aspects. If the satisfaction which is the natural end of any particular libidinous striving cannot be achieved, the craving for satisfaction does not die, but seeks its end in abnormal ways. Repressed, driven down into the unconscious because not approved by the "conscious self," this "wish" finally tends to work itself out into some warped, crooked, undesirable form of behavior. And the emotional tensions resulting from this struggle between the purposes of the conscious self and the wishes of the unconscious, behind all of which is the drive of the *libido*, are the causal factors of the mental disasters which the psychiatrists seek to remedy.

The "psyche"—that is, the soul, the mentality, the

² Freud, *op. cit.*, Lecture 21 (pp. 277-93) "Development of the Libido and Sexual Organizations;" also, Healy, Bronner and Bowers, *op. cit.*, pp. 2-6; cf. also discussion of struggle between "ego" and "sex instincts" (Freud, *op. cit.*, pp. 356-57).

psychic aspect of personality—is thought of by the psychoanalysts as tripartite.³ There are (1) the *conscious*, those elements of mental experience of which one is presently aware; (2) the *foreconscious*, composed of memories which can easily be recalled, interrupted trains of thought, etc.; and (3) the *unconscious*, an aspect of psychic life, beyond the field of awareness, composed of driving, impulsive tendencies, vague, undifferentiated pushes, which seek their own ends. The unconscious does not, and cannot, reason. It is non-rational. "It can only wish." Both (2) and (3) above are generally covered by the term "subconscious."

The total psychical life, then, is conceived of as only in small part conscious. The figure of the iceberg has been often used. Only a fraction is exposed above the water, and subject to the influence of the winds; a much larger part is beneath the surface, and subject to the mightier influences of the tides. So with ourselves. Only a small part comes within the area of consciousness, and is thus subject to the influence of intelligence and will; a larger part is unconscious, and subject to the mighty driving forces of impulse, to drives and urges of an instinctive character. Down here, in the unconscious, are surging, passionate cravings, hungers, and desires, which provide the drive and dynamic of human life.

"The unconscious" it is often said, "can only wish."⁴ What is meant by that phrase? It intends to convey the idea that the unconscious, composed as it is of these im-

³ E. S. Conklin, *Principles of Abnormal Psychology*, p. 13; W. A. White, *Mechanisms of Character Formation*, chap. iii.

⁴ Conklin, *op. cit.*, pp. 14-15.

perious cravings and passions, can only seek their satisfaction in blind, primitive fashion. It cannot think and plan; it can only hunger, desire, drive blindly for gratification. To these urges, desires, passionate and impulsive drives, the psychoanalyst has attached the name, "the wishes." For Freud, practically all the wishes were expressions and aspects of sex desire. Jung, Adler, Trotter, and others have moved away from this extreme simplification of the wishes which dominate the unconscious. There are many hungers of the human organism.⁵

These drives and urges then force their way up into consciousness. Many, of course, are accepted, put to work, and find normal realization. But others are repressed. Those not acceptable to the conscious self, because out of harmony with the person's dominant purpose (the ego-ideal, the psychoanalyst would say), tend to be repressed and form complexes in the unconscious which greatly influence the individual's behavior. The disagreeable, also, tends to be repressed; the slightly disagreeable remaining in the foreconscious, the very disagreeable being pushed down into the unconscious, but influencing conduct nevertheless. Defense mechanisms are built up to keep the disagreeable out of consciousness. But another course than mere repression can be, and in everybody to greater or less degree is, followed. That is,

⁵ For Freud the drive of human life is the sex urge; for Adler, the "will-to-power"; for Jung, both sex and power instincts; for Trotter, predominantly self-preservation, nutrition, sex, and herd instincts, emphasis upon the last-named instinct being his distinctive contribution. See Freud, *op. cit.*, Lectures 1 and 21; Alfred Adler, *Understanding Human Nature*, p. 72; C. G. Jung, *Analytical Psychology*, p. 388; Trotter, *Instincts of the Herd in Peace and War*, pp. 47-48.

these urges and drives may be *sublimated*.⁶ They may find forms of expression compatible with ideal purposes—as when sex passion is transformed into the love which binds together the family.

3. THE “UNCONSCIOUS WISH” AND MORAL LIVING

Of course, it must be pointed out that this entire theory of the unconscious is an unproved hypothesis.⁷ Many psychologists will contend that it has no more reality than fairyland—or, should it be, the land of hobgoblins! But whether or not it be true, the tendency to push out of the focus of attention that which is disagreeable, or incompatible with one's purpose and conscious desire, is undeniable. There may be no “unconscious” to which to relegate it and in which it goes on striving, but at least it is pushed out to the periphery of consciousness, or the effort is made to forget or ignore it. But motives, desires, or fears, which we thus attempt to ignore or forget, frequently influence us greatly nevertheless. Thus many a politician has run for office with the professed ideal of public service when the actual motivating purpose, unacknowledged, perhaps, even to himself, was self-glorification. Indeed, it would no doubt be very difficult for any of us, with our necessarily mixed motivation, to assess accurately the purposes that control us in any, even the apparently most altruistic, effort. But sincerity and honesty require that we shall do our best to identify our

⁶ J. A. Hadfield, *Psychology and Morals* (New York: Robert M. McBride & Co.), p. 152, defines sublimation as “The process by which instinctive emotions are diverted from their original ends and redirected to purposes satisfying to the individual and of value to the community.”

⁷ Cf. W. B. Pillsbury, *The Fundamentals of Psychology*, pp. 451-52.

motives. For, not only is the highest life that which is dominated by the purest motives, but there is grave menace to peace of mind and health of soul in permitting one's self to profess noble purposes when really controlled by unworthy motives. This may particularly apply to ministers themselves. How many, it may be permitted to wonder, compensate for feelings of inferiority by assuming a rôle as a minister, which brings prominence and influence. Utter purity of motive is essential to the happiest and best-adjusted life.⁸

4. MEN PRIMARILY "BEHAVING" RATHER THAN "THINKING" BEINGS

With one emphasis of the psychoanalytic school practically all psychologists have come to agree, namely, that men are primarily *behaving* rather than *thinking* beings. Psychology has become dynamic. Impulse and habitual behavior, it is seen, precede the intelligent control of conduct.⁹ Indeed, it is when some blocking occurs in impulsive and habitual behavior that thought arises. Ideas are the tools used by the constructive imagination in considering possible alternative courses of action. Life drives tempestuously on; and it seems clear that many abnormalities of conduct, as well as many forms of mental and emotional disturbance, arise out of the immense difficulty of finding personally satisfying and socially acceptable expression for the dynamic urges of our biological organism. There is an unending, turbulent conflict of impulse,

⁸ Cf. W. Fearon Halliday, *Psychology and Religious Experience*, chap. iv, "The Hidden Motive."

⁹ John Dewey, *Human Nature and Conduct*, will give an excellent introduction to this point of view. See especially Part II, Sec. 7.

desire, the "mores" of various groups, and the ideals cherished by the individual. For the individual to make an adequate and satisfying adjustment is an exceedingly difficult accomplishment. It will be accomplished only as life is brought increasingly under the control of conscience and intelligence. And the aim of any program of spiritual therapeutics will be to release the individual from the dominance of blind impulsive drives, and establish the control of intelligence, will, and conscience.

CHAPTER XVI

SIGNIFICANCE OF PSYCHOANALYSIS FOR THE CURE OF SOULS

I. SIMILARITY BETWEEN TASKS OF PSYCHIATRIST AND MINISTER

That the task of the psychiatrist in remedying personality maladjustments closely resembles that of the pastor in the cure of souls was suggested in the last chapter. Indeed, as has been said, a great many people today go to see a psychiatrist who, a few years ago, would have gone to see their minister. For the psychiatrist, today, deals not only with those exaggerated forms of mental disorder which are either on the borderline of insanity, or definitely so labeled, but also with minor maladjustments which require the treatment of mental hygiene. Indeed, it seems clear that all these maladjustments, except where there is organic trouble, are of a piece; the disorder is of fundamentally the same kind, the difference is in the virulence of the attack.

The point of view gained from the psychiatrist and mental hygienist really is very important. The psychiatrist says that if there is undesirable conduct (lying, stealing, bad sex habits, etc.), or if there are serious emotional disturbances (a sense of guilt or shame, hyperexcitability or moodiness, etc.), these are symptoms of mental ill-health. And the causes are to be sought, as would be the case in physical ill-health, in the history or

environment of the individual. Unwholesome conduct is symptomatic of an unsatisfactory relationship between the individual and his environment. The impulses, drives, and desires of the individual (the "*libido*," to use the psychoanalyst's term) are in conflict with social habit and expectation, and can find no satisfying expression. But these impulses do not die. They go on demanding expression. And ultimately they find expression in such ways as will bring the greatest satisfaction to the individual that can be obtained under environmental conditions. If proper stimulating conditions could be provided, sublimation would result, and the impulses would be harnessed to socially desirable behavior. But, failing such stimulation, unsatisfactory behavior is the result. The individual's behavior is simply the way in which he has learned to get along in his environment, and if it is socially undesirable, the causes are to be sought in the environment. An unfortunate social environment will cause bad conduct just as unsanitary environmental conditions will cause physical ill-health.¹ A child finds that by annoying his parents he can get what he wishes; a woman finds that tears will get results when good humor fails; a boy finds that petty thievery brings excitement and rewards such as cannot be found by being a "good boy." These ways of adjustment with environment—the most successful that have been discovered—become settled habits. This contention, that bad conduct can be traced largely to environmental causes, nowhere receives

¹ A helpful discussion will be found in an article, "Mental Hygiene and Religious Education," by Harrison Sackett Elliott, in *Religious Education*, XXIV, No. 7 (September, 1929), 616-18.

better illustration than in Shaw's studies of delinquency.² Mr. Shaw shows that in certain slum areas around the Chicago Loop, where every sort of social disadvantage obtains—bad housing, overcrowding, unemployment, family desertions, inadequate parental care, etc.—a juvenile delinquency rate of nearly 25 per cent has remained constant over a long period of years. Although the race and nationality of the population has changed several times, Irish, German, Swedish, Polish, Negro, the delinquency rate has remained practically the same. It was related to the neighborhood and social conditions in the area. Behavior patterns developed which were socially transmitted. Antisocial behavior represented the most successful adjustment to neighborhood conditions, from the point of view of the boys and girls living there. That is, it was the way of life that proved most satisfying.

Now then, says the mental hygienist, the way to remedy such unwholesome behavior is to work with the causal factors. The social infections of the environment need to be removed, and the boys and girls need a re-education which will demonstrate that greater and more lasting satisfactions are to be found in other ways of meeting their situations. Other and better adjustments must be made, and these adjustments continued until they become settled habits.

In mental and emotional maladjustments, in distresses, anxieties, and other disturbances, the basic assumptions

² Clifford Shaw, *Delinquency Areas*, Part II, "Geographic Distribution of Individual Delinquents." See, especially radial map on page 63; also "Findings," pp. 198-204. The persistence of high delinquency rates over long periods, notwithstanding population changes, is discussed on page 203.

and procedures are practically the same as in undesirable conduct. These disturbances, likewise, are symptomatic of inner conflicts, such as those that arise between individual impulse and social custom. What is it, the psychiatrist asks, in the experience of the individual, that has precipitated this trouble? What tensions have developed between the desires and impulses of this individual and the "mores" of society, particularly of the intimate, primary groups of which he is a member? In what regard has he failed to achieve the ideals and purposes which his own self-respect demands? And there, somewhere in the adjustments of the individual to his social environment, the causes of the trouble will be found. And the trouble is best interpreted as maladjustment, with its inevitable consequence of personality ill-health.

Now, ill-health can usually be remedied. There are, of course, incurable cases. But, for the most part, sickness can be cured. The psychiatrist brings this same optimistic spirit to his task as does the physician to his. And, just as the physician has renounced magic, so has the psychiatrist. The business of both is to discover the causal factors of sickness, mental or physical, and, by dealing with these, and, at the same time, stimulating the vital powers of the individual, to endeavor to bring about restoration to health.

2. THE PASTOR'S SPECIAL INTEREST

The minister's technique of treatment might well, in many respects, be modeled upon that of the psychiatrist. He has much to learn from him. But the minister, if he

really understands the nature and function of religion, ought to be able to render a finer service, particularly to religious people and where religious problems are involved, than the psychiatrist is able to accomplish. For it is to be remembered that the psychiatrist's interest is limited to the preservation or restoration of mental health. He sees his patient's mental health endangered by conflicts that must be resolved or maladjustments that must be corrected. He may see the cause of trouble as involved in the patient's effort to adjust his conduct to impossibly high standards, and will pull down his patient's ideals to a level at which it is easier to adjust. The minister, however, and of course many psychiatrists with him, is persuaded that no permanently satisfying adjustment can be made, or ought to be made, except on the basis of the loftiest moral ideals. For the minister is concerned not merely with mental health but with morals and the real enrichment of life. He is concerned not only with his parishioner's peace of mind, his freedom from disintegrating conflicts, but also with his moral and spiritual well-being. He is interested in the progress of moral and social idealism. He wishes to help his parishioner to live happily and successfully on those higher levels. No solution of the problem of personality maladjustment is satisfactory to him, therefore, which lowers the conscience threshold. Except in morbid cases of overconscientiousness, he would rather raise the conscience threshold and find what motives can be appealed to, and what powers released, to enable one to live triumphantly on that level. And, in religion, as we shall try to show in a later discussion, he has a powerful dynamic for that purpose.

3. ACUTE MENTAL DISORDERS AND MINOR MALADJUSTMENTS

The knowledge and techniques developed in psychiatric work, however, are of enormous significance for the pastor. Even though there be some difference of emphasis, both see the fundamental difficulty as residing in some maladjustment, and have as their purpose helping and stimulating the individual to effect a more happy and adequate adjustment. The minister ought never to attempt to deal with the more difficult cases that require expert command of psychiatric techniques, but, as an expert in the field of religion, he ought to be better able than the psychiatrist to assist his parishioner to tap religious sources of power and motivation.

Further, the acute personality maladjustments with which the psychiatrist deals are, many of them, simply exaggerated forms of disorders with which the minister is frequently confronted. Professor Harry A. Overstreet's *About Ourselves* shows clearly the family likeness between many forms of insanity and those minor psychoses which characterize the behavior of quite "normal" people, but which lie at the basis of our real problems of everyday adjustment; for example, between delusions of grandeur and that insufferable egotism that affects some people, or, between manic-depressive states and moodiness.³ Professor J. A. Hadfield, of London, England, and many others have suggested that, just as physical disease has contributed to the knowledge of normal physiological processes, so mental illness may contribute to the knowledge of normal mental processes. Dr. Hadfield says:

³ *About Ourselves*. Introduction and chaps. v and vii.

In defence of the study of *morbid* conditions of conduct, we would point to the fact that in medical science it has frequently happened that the study of diseased conditions has produced discoveries, and added greatly to our knowledge of *normal* conditions. The most notable case of this was the discovery of the function of the thyroid gland, the significance of which was unknown to physiology until it was discovered by the study of diseases traceable to this gland, cretinism and myxœdema—a discovery which has proved to be of immense value in the treatment of imbecility. So the study of abnormal people has helped us enormously to realize the underlying motives of conduct of normal people, and to discover the necessary conditions of healthiness of mind and strength of character.⁴

That is to say, the insane person merely exhibits some normal mental functioning in an exaggerated form; the abnormality is merely that the proper balance is upset and the normal process exaggerated.

4. INSIGHT GIVEN THE PASTOR BY PSYCHIATRIC KNOWLEDGE AND TECHNIQUE

The knowledge, therefore, of mental structure and functioning, given us by those studying the mentally abnormal, is of the greatest importance to those interested in the development and enrichment of normal mental and emotional life. And the techniques which prove successful in treating the mentally sick will be of value to the minister also as he, dealing with cases of milder maladjustments, administers the cure of souls.

⁴ J. A. Hadfield, *Psychology and Morals* (New York: Robert M. McBride & Co.), p. 5.

CHAPTER XVII

TYPES OF SOUL-SICKNESS: TWO AREAS OF MALADJUSTMENT

I. THE NEED FOR CLASSIFICATION

Unfortunately, no such painstaking effort has been made to analyze and classify the types of maladjustment with which the minister deals as has been done with those types of disturbance with which the psychiatrist deals. This, no doubt, because of the theological point of view, to which reference has been made, which, in the past, has dominated the minister's counseling with his parishioners. "Sin," it is to be remembered, has been a blanket term which covered not only every type of conduct considered undesirable, but was applied also to loss of faith, doubt, anxiety, and despair. There has been little effort to analyze even cases of conscience on the basis of actual content, specific causes, and possible outcomes. One has to examine the records of social case workers, mental hygienists, and psychiatrists, in order to find attempts to classify scientifically the different kinds of behavior or the different forms of emotional disturbance, which properly come within the sphere of the pastor's interest.

2. TWO MAIN TYPES OF SPIRITUAL ILL-HEALTH

For some time the author has been gathering and studying records of cases of spiritual ill-health as reported by ministers, and also examining case records prepared by social workers and mental hygienists. The task of classi-

fying these widely varying cases is not an easy one, but an attempt at a beginning is here made. It is hoped that others may be led to go farther. It should be emphasized, however, that this discussion does not presume to consider all the variety of personality maladjustments which come to the attention of the psychiatrist, nor all the types of cases that must be dealt with by a behavior clinic, or by a social agency. We are considering only those acute difficulties which are the especial concern of the minister. With this limitation kept in mind it has seemed to the author that such cases, that is, cases of persons who are likely to look to a minister for counsel or help in facing adversity or difficulty, while they assume a wide variety and vast complexity of concrete forms, yet may be subsumed under two main types. They are cases which arise from:

1. Feelings of social maladjustment, and
2. Feelings of cosmic maladjustment.

The point is that there are two major areas of the environment to which we adjust as persons, and within which adequate and efficient adjustment must be maintained if we are to enjoy peace of mind, live happily and successfully, and achieve true self-realization. And those two areas are the *social* and the *cosmic*. If one is troubled with feelings of *social maladjustment*—that is, if he lacks social fellowship and support, if he has lost, or is threatened with the loss of, acceptance by those with whom he seeks identification—the very integrity of his personality is endangered. We are so completely social beings that isolation is intolerable. Likewise, if feelings of *cosmic maladjustment* trouble one—that is, if something threatens

one's sense of harmonious relationships with one's world, with the cosmic forces upon which one is dependent, with one's God—happy self-realization is hindered. We must feel at home with our fellows and in our world if we are to be ourselves.

An attempt has been made to schematize these basic types of maladjustment in the accompanying chart (pp. 148-49). The chart is intended to indicate the major areas of maladjustment; the nature of the threat to self-realization out of which the sense of maladjustment arises; the basic attitudes which are assumed by different persons in view of the threat to self-realization; the varying behavior patterns of response which are observable in different cases, and are contingent upon the basic attitude assumed; and the possible outcomes in terms of the achievement or defeat of true self-realization. Several succeeding chapters will be given to a discussion and illustration of these types of soul sickness, the courses which the ailments may follow, and the methods which may be helpful toward effecting a cure.

3. THREATS TO SELF-REALIZATION

Now, the position here taken is that all human behavior may be interpreted in terms of the ways in which persons meet threats to self-realization. That is to say, persons, as persons, seek self-realization, but in order to realize themselves they must constantly face and overcome obstacles. Life is a constant struggle. Persons cherish values, seek definite ends, evolve purposes, set standards for their own achievement, and with a greater or less degree of intelligence guide their behavior with a view to

the achievement of these values, ends, purposes, and standards. They seek to realize what the psychiatrist calls the "ego-ideal." Somewhat summarily we may say, in the light of earlier discussions, that self-realization involves (1) the development of the potentialities of the individual; (2) the unification and socialization of his personality; and (3) the satisfaction of his wishes. And self-realization is achieved through the experiences one has as he deals intelligently and purposively with the situations with which life confronts him.¹

Self-realization, however, faces a variety of threats. The psychiatrist has emphasized the tremendous drive of passion which is in conflict with the ego-ideal. These wild, impulsive drives are not easily tamed. There is terrific inner tension between the standards and purposes which a man has made his own and the clamant voice of desire. It is only by tremendous struggle that a man can achieve the ideal which he cherishes for himself, be the sort of person he wants to be, maintain the standards which he has accepted as authoritative. He may fail in any adequate development of his native potentialities, and consequently feel defeated and possibly ashamed. He may fail in unifying the drives and impulses with which he is endowed about satisfying purposes, and so feel inwardly torn, discordant, and divided. He may fail to achieve a sense of happy relationship and acceptance with his fellows, and of satisfying *rapport* with God, and consequently suffer an intolerable feeling of isolation. He

¹ For a valuable discussion of this subject see chap. iii, "Personality Achieved through Experience," of W. C. Bower's *Character through Creative Experience*.

WAYS IN WHICH PERSONS MEET THREATS TO SELF-REALIZATION

Self-realization involves (1) the development of the potentialities of the individual; (2) the unification and socialization of his personality; and (3) the satisfaction of his wishes (cf. Thomas).

Self-realization is achieved through the experiences one has as he deals intelligently and purposively with the situations with which life confronts him.

AREA OF MALADJUSTMENT	NATURE OF THREAT	BASIC ATTITUDES	BEHAVIOR PATTERNS OF RESPONSE	OUTCOME
Social maladjustment	<p>1. MORAL FAILURE (To which attaches a sense of guilt; a troubled conscience)</p> <p>2. SOCIAL FAILURE (Sense of guilt not necessarily attached. Social rebuffs, vocational failures, etc.) <i>(1) and (2) may be intertrained.</i> Moral failure may bring sense of isolation, etc. Or social or vocational failure may bring sense of guilt</p>	<p>1. EVASION OF FACTS (Infantilism) Task of pastor to lead person to face facts and adjust intelligently and purposively</p>	<p>EFFORT TO ADJUST FACTS TO WISHES Maintain self-respect and quiet conscience by wish-thinking, and thus achieve pseudo self-realization Adopt such devices as: (1) rationalization; (2) compensation; (3) blaming others; (4) ignoring fault; (5) lowering conscience threshold, etc. Task of pastor: To awaken individual to his peril</p>	<p>DEFEAT OF SELF-REALIZATION IN VARIOUS DEGREES. Sense of personal inadequacy and maladjustment Characterized by:</p> <ol style="list-style-type: none"> 1. Inner conflicts and tensions; fear and worry; self-pity; instability and listlessness or hyperactivity 2. Possible nervous breakdown; functional physical disorders; compulsions; hysteria; neuroses, etc. 3. Possible serious personality deterioration and disorganization; utter defeat
		<p>2. FACING OF FACTS (Maturity) The way to success. Deal with situation intelligently and purposively (Individual, however, may find sustained effort too great. May give up and evade. Task of pastor to aid individual maintain his morale)</p>	<p>EFFORT TO ADJUST SELF TO FACTS Attempt to deal honestly and intelligently with situation with a view to achieving true self-realization</p> <ol style="list-style-type: none"> 1. Definite effort to improve and realize self on higher levels of achievement 2. Change may come gradually through slow growth or suddenly by effort of will 3. Change may be effected through personality upheaval; conversion 4. Person may settle down to mediocrity, socially, vocationally, morally 	<p>SUCCESS IN ACHIEVING SELF-REALIZATION Degree of success will depend upon adequacy of adjustment to facts</p> <ol style="list-style-type: none"> 1. Personality may be well-integrated about worthy purposes, and socialized in groups of lofty ideals. Cosmic as well as human relationships involved 2. Legitimate wishes satisfied in whole, some and socially approved ways 3. Controlling dispositions of faith, hope, and love 4. Success may be only partial

WAYS IN WHICH PERSONS MEET THREATS TO SELF-REALIZATION—Continued

AREA OF MALADJUSTMENT	NATURE OF THREAT	BASIC ATTITUDES	BEHAVIOR PATTERNS OF RESPONSE	OUTCOME
Cosmic (or religious) maladjustment	1. MORAL OR SOCIAL FAILURE may threaten sense of cosmic adjustment 2. HORRIFIC ASPECTS OF EXPERIENCE for which philosophy of life has made no provision 3. CHANGING WORLD-VIEW (as initiation into a modern scientific world-view which conflicts with naive religious world-view)	1. EVASION OF FACTS (Infantilism) 2. FACING OF FACTS (Maturity)	EFFORT TO ADJUST FACTS TO WISHES Confused and conflicting responses, marked by moods of overwhelming grief, despondency and despair; fear and worry, bitterness and cynicism EFFORT TO ADJUST SELF TO FACTS 1. Revamp philosophy of life. (Various positions may be achieved. A religious interpretation to be desired) 2. Reorganization of attitude, habit, and sentiment in harmony with convictions achieved	DEFEAT OF SELF-REALIZATION and of sense of happy adjustment with cosmic forces. Wishes frustrated WORLD VIEWED AS MEANINGLESS and life as futile and worthless VARYING DEGREES OF PERSONALITY DISORGANIZATION 1. SELF-REALIZATION, characterized by a) Religious faith b) Confidence and serenity c) Sense of happy adjustment with cosmic forces d) A sound philosophy of life 2. STOICISM. Determination to endure bravely what must be endured

may fail in the satisfaction of his wishes and deep desires, and consequently feel frustrated and defeated. And all these failures involve one form or another of social or cosmic maladjustment. They represent social failure, moral failure, religious failure. And all such failures carry threats against adequate social or cosmic adjustment, and, consequently, against any true and complete self-realization.

Now human behavior, as has been said, is to be understood and interpreted in terms of the ways in which persons meet these threats. Persons realize themselves by the intelligent and purposive control of conduct. And when threats against self-realization are dealt with intelligently and purposively, a happy issue may be hoped for. Sometimes, however, unintelligent, weak, confused, and ineffective responses are made, and then the outlook is unpromising. When a threat is made against self-realization, something must be done to meet the situation. Life ever drives onward. And the courses which men take, ranging all the way from brave and intelligent action to wild and impulsive behavior, offer an amazing spectacle. Later we shall look at some of these patterns of behavior in detail. It is when the responses are weak, ineffective, and evasive, and the person faces disaster and defeat, that the cure of souls is called for. And the very heart of the cure will be found in a twofold procedure:

1. To release the person from the control of blind, impulsive drives, hidden motives, prejudices, and other unintelligent responses; and
2. To lift the response to an area where conduct is controlled by an intelligently informed conscience; where

conscious, reflective, evaluating, purposive thinking may operate.

The threats to self-realization which precipitate the emotional and behavior difficulties with which the pastor is required to deal may be described as follows:

I. In the area of social relationships:

1. Actual or threatened moral failure. By this we mean failure, or the threat of failure, to achieve those ideals and standards which the individual regards as authoritative. Conscience is troubled, self-respect is endangered. All sorts of devices may be attempted to quiet conscience and to maintain self-respect. What the individual does in the face of this threat largely determines the final outcome. Such cases represent a major area of pastoral responsibility.

2. Social failure. By this we mean failure to gain the place in social recognition and esteem to which the individual feels he is entitled, failure in vocational or cultural pursuits, and such matters. The resultant behavior patterns may be very similar to those in the case of moral failure. While the pastor is not as directly interested here as in cases of conscience, he cannot remain aloof, for a successful adjustment is essential to the individual's achievement of happiness and peace of mind.

Moral failure and social failure, indeed, may be very closely interrelated. Moral failure practically always results in a sense of social isolation, as we already have seen. Or, social or vocational failure may bring a sense of guilt. A man may feel that he ought to have succeeded if he had done his best, and consequently is condemned in his own conscience. Moral failure, after all, is a phase of social maladjustment, and the patterns of behavior by which an

individual deals with the situation, whether or not a sense of guilt attaches to the failure, are essentially the same. In either case the individual is struggling to maintain his self-respect, to overcome feelings of inferiority; he is striving for the integrity of his personality. And the matter of greatest concern is that he shall deal with the situation intelligently, and in the light of the widest and best available body of experience.

II. In the area of cosmic relationships:

1. Moral or social failure may threaten, indeed usually does threaten, a person's sense of cosmic adjustment. Man feels that he stands in responsible relationships not only to his fellows but also to those cosmic Powers upon which he is dependent—to God. Self-realization in happy and efficient cosmic adjustment, therefore, is threatened by social failure, and particularly by failure to attain the standards of moral achievement which the individual regards as authoritative.

2. The horrific aspects of human experience, particularly tragic experiences for which one's philosophy of life has made no provision, may bring a sense of cosmic maladjustment which threatens happy self-realization.

3. Initiation into a world-view (as the modern scientific world-view), which conflicts with the naïve religious world-view in which one has been reared, may threaten that sense of adjustment with cosmic forces which is essential to inner peace.

4. BASIC ATTITUDES IN THE FACE OF THREATS

How does one deal with these various threats to self-realization? Are there any discoverable major patterns

of behavior which may be described? Are there characteristic ways in which human beings react when facing such threats as we have discussed? The author believes that there are, and that an understanding of these patterns of behavior, and of the basic attitudes which determine them, will aid the pastor immensely as he attempts to carry forward his ministry for the cure of souls.

Professor Harry A. Overstreet in his *About Ourselves* has suggested that all human behavior may be understood and interpreted in terms of two basic attitudes which persons assume toward life: (1) a facing *toward reality*, and (2) a facing *toward unreality*.² For this distinction Professor Overstreet owes much to the psychoanalysts. To face toward reality, to understand and accept the facts, and, on the basis of this knowledge, honestly to make one's life adjustments, is, indeed, basic to psychical health. On the other hand, to evade reality, to face directly toward unreality because reality is unpleasant or undesired, is the way to psychic ill-health. This is what Overstreet calls the psychopathic pattern. The mind, he points out, has a curious trick whereby, when the facts refuse to grant its strong desires, it tends to build into the facts these strong wishes. It builds an unreal world which it substitutes for the world of reality. If the facts, squarely faced, would mean shame, discomfort, defeat, it is easier to adjust the facts to the image of one's desires than to adjust one's desires to the facts. Thus one can be victorious, maintain one's self-respect, and keep one's conscience clear, without paying the high cost in

² The thesis of the entire book is that human behavior may be interpreted in terms of these two fundamental patterns of response.

reconstruction of attitude and habit which the situation really demands. Hence all snobberies, harmful prejudices, race superiorities—one secures an easy triumph through evasion of the actual demands of the situation.³

This analysis of basic attitudes seems hardly open to question. When such threats to self-realization as we have considered emerge, the outcome in terms of actual forms of behavior and satisfactory personality achievement or defeat will be determined by the basic attitude assumed. That is to say, the outcome will depend upon whether the individual faces toward reality or toward unreality, whether he faces the facts or evades the facts. The mark of the mature mind is readiness to face the facts; the mark of the infantile mind is unwillingness to face the facts and adjust to them if they are disagreeable.

What will need to be pointed out is that in all the various forms of behavior which are predicated upon either of the basic attitudes described, the individual is seeking, sometimes desperately, to realize himself. He seeks to preserve his self-respect, keep his conscience clear, participate as a respected member in the life of his social groups, maintain a sense of happy adjustment with the cosmic forces upon which he is dependent. If a threat to such adjustment arises, the individual who faces the facts may be compelled to effect a complete transformation of desires, habits, and even of his fundamental philosophy of life, in order to maintain the integrity of his personality. But in the face of precisely the same sort of threat, the individual who evades the facts will dodge and squirm.

³ See H. A. Overstreet, *About Ourselves* (New York: W. W. Norton & Co.), chap. ix.

Instead of dealing frankly and honestly with the situation, and effecting whatever reconstructions are necessary in his own personality, he will attempt to bluff both himself and others that the facts are not really what they appear to be, that he is not failing, that no blame attaches to him. He deals with the situation by wish-thinking rather than fact-thinking. He is attempting, just as truly as the mature-minded person, to realize himself, but he is doing it by weak, ineffective, evasional methods, and he is inevitably doomed to failure. Success comes by facing, not by evading, the facts. And the first task of a pastor in ministering to the cure of souls will be to bring his parishioner to face the facts, in order that the situation may be dealt with wisely and purposively.

Here, then, we have two basic attitudes which may be assumed in the face of threats to self-realization: an attitude in which one *faces the facts* honestly and bravely, and an attitude in which one *evades the facts* because they are disagreeable or painful. These are the attitudes assumed whether the threat be in the area of the individual's social adjustments or his cosmic adjustments. And the attitude assumed will be ultimately determinative of the personality outcome.

CHAPTER XVIII

THE MORALLY MALADJUSTED. EVASIONAL METHODS: RATIONALIZATION AND COMPENSATION

I. METHODS OF EVASION MANY

Evasion, as we have seen (chap. xvii, sec. 5), is one of the two basic attitudes which may be taken by the individual when some threat appears which menaces either social or cosmic adjustment, and, consequently, also, satisfying self-realization. For the next few chapters we wish to give our attention to those maladjustments which arise from a threat of *moral failure*, a failure which endangers self-respect and troubles the conscience. We shall not concern ourselves, except incidentally, with those forms of social maladjustment which bring a sense of frustration and inadequacy, but no consciousness of guilt (as, say, a vocational failure), since our primary concern is not with mental hygiene but with the cure of souls. These two interests are, indeed, closely related, yet they are not identical. The patterns of behavior by which one meets a threat of social failure, whether or not the failure be one to which a sense of guilt attaches, are very similar. In both cases the effort is to maintain self-respect and hold the good opinion of one's fellows. But where the failure is due to a violation of the moral codes of one's group, moral codes which, moreover, one has accepted as one's own, the added complication of a troubled conscience is involved. Our attention, then, is to be given

particularly to those threats of moral failure which menace one's sense of happy social adjustment and personal self-realization, and only incidentally to social failure to which no consciousness of guilt attaches.

When such a threat emerges to trouble conscience, some people evade. One does not easily face an unpleasant or disagreeable situation. The tendency is to avoid that which is painful. And this is quite as true in the moral area as elsewhere. When one becomes even dimly aware that the course of conduct he is indulging violates the standards that he ought to maintain, and, indeed, must maintain, in order to keep a serene and untroubled conscience, he may, instead of facing the situation frankly and dealing with it intelligently and bravely, attempt to dodge it. In order to gratify himself with his indulgences he may, almost unconsciously, take refuge in devious forms of behavior or curious twists of thought by which he seeks to quiet his conscience and maintain his self-respect even while he violates the standards which, if he faced the situation honestly, he would acknowledge a self-respecting man must by all means maintain.

Professor Overstreet, as has been indicated, devotes about half his book *About Ourselves* to a study of these regressions "toward unreality," as he labels them.¹ In one way or another these tendencies are recognized by practically all students in the field. The forms of evasion are, of course, immensely complicated and intricately interwoven with one another; yet they constitute quite definitely recognizable patterns of behavior characteristic of individuals who seek to save their self-respect and quiet

¹Chaps. i-ix.

their consciences without frankly and honestly facing the situation and attempting a fundamental reconstruction of their attitudes and behavior. We must look at some of these evasions, these "flights into unreality" quite characteristic of normal people, but which, in their exaggerated forms, characterize abnormal personality. It is not claimed that the methods of evasion suggested here comprise an exhaustive list, but it is believed that they include some of the most significant ways in which those who face away from the facts deal with threats to conscience.

2. RATIONALIZATION

Professor J. H. Robinson has discussed at some length the rationalizing process by which an individual assigns a *good* reason for some course of conduct which he wishes to pursue, but a reason which, after all, turns out not to be the *real* reason.² And in this process the individual seeks not only to bluff others but himself also. In fact, he doesn't care to look too deeply into the motives that control him; he would prefer to think of himself as moved by the noblest purposes rather than by purposes less worthy.

A noted preacher, years ago, reported a dream which came to him as a revelation of his real as against his sup-

² *The Mind in the Making*, chap. iii.

Dr. Bernard Hart, in discussing normal people, says, "The mechanism of rationalization is most evident, perhaps, in the sphere of moral conduct, where we tend to ascribe our conduct to a conscious application of certain general religious or ethical principles. The majority of such actions are the result of habit, obedience to the traditions of our class, or similar causes, and are carried out instinctively and immediately. The general principle is only produced subsequently when we are challenged to explain our conduct" (*The Psychology of Insanity* [Cambridge University Press], pp. 65-68).

posed motives. He had conceived of himself as utterly dominated in his ministry by the zeal of the Lord, but, in his vision, beheld an angel carefully measure his motives and reveal that 20 per cent was love of display, 20 per cent pleasure in his own oratorical gifts, 10 per cent denominational pride, and so on, until only 5 per cent was left for genuine religious zeal.³

This assigning of a good reason or ascribing of a worthy motive for doing what we want to do for quite other reasons or from quite other motives is a very common and almost unconscious device. And, of course, one can find, if put to it, worthy motives for much less ideal enterprises than preaching the gospel. A man can convince himself that he takes a drink, or even gets drunk occasionally, in order to assert his personal liberty, when what he really does it for is because he likes to drink. There is a great deal of rationalizing sex indulgence at the present time, by asserting that sex experimentation is necessary in order to find the most satisfactory solution of the problem, or to avoid the personality abnormalities which result from repression, or for any one of many other ignoble reasons that can be ascribed; while the real reason for sex indulgence is the desire for sensual gratification. One wonders how many gratifications persons have allowed themselves in the name of sociological investigation, or what subtle satisfactions reformers have found in certain of their activities—the reading of obscene literature, let us say, or the witnessing of unclean shows, with

³ Some of the forms of "rationalization" into which religious leaders easily fall are helpfully discussed by W. Fearon Halliday in his *Psychology and Religious Experience*, pp. 257-61.

a view to their suppression—which they could not have indulged except for their avowed purposes.

The point being made is that one of the most common and subtle methods employed by those who wish to indulge themselves in one manner or another, and yet keep their consciences from bothering them, is to rationalize their conduct; to discover, perhaps half unconsciously, good reasons for the course they wish to pursue, while, if they searched deep into their hidden motives, if they looked honestly in those directions from which they avert their eyes, they would feel shamed. Such persons are naturally intolerant of any consideration or discussion which would strip away their disguises. They keep a stiff upper lip and refuse to consider any argument or point of view which might make them uncomfortable. The exaggerated and pathological form of this type of behavior is, of course, systematic delusional misrepresentation. Wish-thinking is substituted for fact-thinking. The victim lives in a world of phantasy.

3. COMPENSATION

That the biological organism almost automatically compensates for any weakness in one organ or function by strengthening another is well known to everybody. Thus a blind person tends to heighten his senses of touch and hearing, or a deaf and dumb person, his keenness and quickness of vision. Psychologically the same things take place. A child physically weak and unable to participate successfully in games tends to compensate for that physical inferiority by excelling in studies, music, art, or some other field of endeavor. One seldom sees a stoop-shoul-

dered short man—he usually compensates by stretching to his full though meager height; similarly, one seldom sees a very tall man standing perfectly erect—he compensates by stooping. Adler's "masculine protest" is a compensation for organ inferiority.⁴

The same sort of thing takes place in the moral area. One may attempt to ease his conscience in the face of failure in one place by extra effort to excel in another. And often such compensation is the plainest evasion of the demands of the actual situation, which are that he face his weakness and correct his failing. He will try to keep his conscience untroubled by attempting to bluff both himself and others that he is succeeding, even though in the most crucial situation he is failing. He will "compensate," to use the psychoanalyst's term, by overemphasizing a minor moral issue while he neglects a major issue. Thus he may violently oppose smoking or dancing while he grinds the faces of the poor who happen to be employed in his store or factory, or upon whose property he holds mortgages which he may unnecessarily foreclose.

An incident in one of my own pastorates will illustrate this type of defense against the troubling of conscience. The people involved have been dead for some years, and the event can be sufficiently disguised so that no confidences will be violated, while at the same time all of the

⁴ "The feeling of inferiority which underlies the masculine protest has its seat in an inferior organ. Through the study of the psychological characteristics of persons who have had demonstrably inferior organs, it has been shown that the predominant traits of character are the result of an effort on the part of the individual to overcome a feeling of inferiority resulting from an inferior organ" (Alfred Adler, *Neurotic Constitution* [New York: Dodd, Mead & Co.], p. xxii).

essential facts can be given. In the membership of my church was an elderly man who, for many years, had held the office of deacon. He was faithful in all his relationships to the church, and upright in all his business dealings. What impressed most people, however, was his extreme and even fanatical denominational loyalty. Correctness in Baptist doctrine and practice was an obsession. In church, at prayer-meeting, on the street, and even in his office, these interests were constant subjects of discussion. If his pastor did not give sufficient attention to these matters it was no fault of this deacon. The necessity of baptism by immersion for all believers, the scripturalness of the close communion position, and such subjects, he wished to have continually emphasized and preached. He was a good man, but he was above all things a Baptist.

In the same town was a strong Holiness church which, among other things, emphasized strongly the necessity of making restitution for any wrong done at any time in the past as a condition of acceptance with God. This emphasis was as characteristic a mark of this church as was baptism by immersion with the Baptist church. And a good deal of discussion used to take place among religious people of the town as to whether or not such restitution must always be made. Moreover, the preaching in this church constantly insisted that if restitution for wrong was not made God would surely punish the offender.

It happened that, during my pastorate, one calamity after another visited the home of my deacon. Serious financial difficulties embarrassed him. A married son lost his job and came home with his wife and two children to

live on the old man. Another son developed tuberculosis. The old gentleman was visibly breaking under the strain, and his minister did everything he could to bolster his morale. One day when his pastor was visiting him the old man completely broke down, and, trembling and agitated, asked the minister if he thought that what the Holiness preacher said was true, and that God would punish men for sins long past for which they had failed to make restitution. Then came out the whole story of how, years ago in his youth, while in the contracting business and holding a position of trust, he had stolen thousands of dollars worth of supplies, and, although the matter had troubled his conscience all through the years since he had made a Christian profession, he had never felt able to set the matter right. Two reasons were assigned for this failure to make restitution, first, that he had never felt that he had the means to do it, and second, that the very admission of guilt would bring disgrace upon himself and his family. He had, therefore, done what he could to balance the scale by faithfulness to the church and loyalty to what he believed to be the teaching of Scripture about church matters.

Here then was the plainest sort of case of compensatory behavior in the area of morals and religion. The man's sense of adjustment with his world—both with men and with God—was threatened by this memory of past misdeeds, and he compensated by overemphasis upon other and easier virtues. It was easier to be a meticulous churchman than to make restitution. This sort of thing is by no means rare. The crank, the legalist, the pharisee, is in every company of religious folk. He is usually one

evading some major ethical requirement and compensating therefor by excessive concern about some small matter. By this sort of activity he will keep out of the focus of attention matters which ought to be for him of greatest concern, matters which ought, truly, to trouble his conscience. If he is to find real health of soul he must be brought to an hour of honest dealing with himself and his evasions of higher duty.

CHAPTER XIX

THE MORALLY MALADJUSTED. EVASIONAL METHODS: SHIFTING THE BLAME; IGNORING THE FAULT

I. SHIFTING THE BLAME

Everybody is familiar with the person who, when he has done something which troubles his conscience, finds someone or something other than himself to blame. Most of us have to look no farther than ourselves to find an illustration. Nobody seems to escape this tendency; a good many seem to be incorrigible. No matter what they do they are not to blame. "The woman tempted me and I did eat"—who could be expected to stand against a woman's wiles? Or they are laid hold upon by an irresistible impulse. Or they were influenced by bad companions, got in with a bad gang. Or they had been working too hard and this unfortunate slip was an inevitable reaction. Or they were not quite well that day—ordinary folk offer such alibis for moral lapses as well as athletes for failure in their sports. One feels that one did not do what one ought to have done because one had not quite the physical vigor. We all have known the woman who develops a headache when faced by some unpleasant duty she wishes to avoid. And so one might go on to almost any length. The point is that these persons do not, as those who "rationalize" their conduct, refuse to acknowledge failure. They know that they have fallen be-

low their own standards. If the fault were their own they would be blameworthy. They could not fully respect themselves. But the fault was not their own. Someone or something else really was to blame.

2. AN ILLUSTRATION

The writer recalls an agitated and desperate young husband, whom he had never seen before, who called on him early one morning to go with him at once and try to prevent the threatened break-up of his family. His wife was then packing up, getting ready to leave him and their three children; if she actually did so, he asserted vehemently, it was the lake for him. The story as given to him by both husband and wife was that, some four years earlier, they had come to the city from the South, where they both had been active in church work. On their first Sunday they had gone to a church of their denomination, but, instead of receiving the warm welcome which they were assured they would have received in the South, nobody noticed them. They tried again the next Sunday, but again felt repulsed. The next Sunday they visited a cabaret; soon they, and particularly the wife, became fascinated with this new and intoxicating form of pleasure. Presently the wife was neglecting home and children, day after day, unable to resist the cabaret's bright lights and allurements. The husband, for his part, was immersed in business during the day and sought his own diversions at night. There had been two or three affairs with women. The children had been frightfully neglected. The woman was resentful against her husband, but by no means easy in her own conscience. The man, now that the security of

the home was threatened, was desperate. But neither one would admit that the fault was his, or her's. The husband blamed his wife and the wife blamed her husband, and both blamed the church. Unquestionably there was ground for blame all round. But it is perfectly evident that there could be no resolution of that conflict, and no reconciliation of that couple, until each was willing to face the realities of the situation, cease shouldering the blame on to others, and accept his and her just share of responsibility for the desperate situation. Of course, other steps had to be taken which it is not necessary to go into now—memories had to be recalled, motives discovered and appealed to, new associations formed. But the point being made here is that, so long as they were able to lay the blame on others, they could offer to their consciences a certain justification for their conduct, even though there always remained an underlying uneasiness. And the first step which had to be taken, even while understanding and sympathizing and withholding condemnation, was to bring each to quit this desperate effort to find a scapegoat upon which they might load responsibility for their own derelictions, and honestly recognize their own responsibility.

3. PATHOLOGICAL RESULTS POSSIBLE

It would seem that pathological conditions not infrequently arise out of this persistent loading of blame for one's own failure on to others. There was the high-school principal, known to the writer, who failed in one school after another because of his incompetence and moral lapses, but who never could bring himself to accept respon-

sibility for his failure. Someone else always was to blame. At last, one day, this principal poured out the story of an organized group of his own college alumni, who deliberately undermined his prestige wherever he went. Of course, there was not a vestige of truth in it. He had simply developed a delusion of persecution.

The blaming of one's failures upon one's physical condition, also, seems easily to develop into a pathological state. The headache or backache which one develops to avoid an unpleasant task may become very real. Indeed, lying deep down and almost submerged in one's consciousness (most psychiatrists probably would say as a wish submerged in the unconscious) may be a feeling that almost any sickness would be better than the performance of this duty. And, behold, the sickness develops and relieves one of obligation! J. A. Hadfield, who is an exceptionally successful practitioner of psychotherapeutics, describes in his *Psychology and Morals* a "shell-shock" hospital in which men are paralyzed, blind, deaf, dumb, suffering from severe headaches and other pains, but whose illnesses are purely functional.¹ There is nothing organically wrong with them, but their physical symptoms are precisely those of men suffering organic and structural disorders. The cause, he says, lies in a disturbance of the emotions; they are the victims of a conflict between a sense of duty and the desire for self-preservation. The sickness, he believes, was unconsciously wished for, and it came. Whether or not one agrees with Hadfield's psychology, his facts are indisputable. Moral problems unquestionably lie at the root of many apparently physical

¹ Pp. 1-2.

disorders; the sickness is a way of escape from responsibility.

What we are interested to point out in all this discussion is that this method of seeking a scapegoat, of laying the blame on others instead of accepting blame, is one of the significant ways by which individuals who refuse to face the facts seek to quiet their consciences. It meets, sometimes, with measurable success. People manage to get along. But it is never wholly satisfactory. Down at bottom one knows, unless his condition is distinctly pathological, that he is merely pulling the wool over his own eyes. And it bars the way to improvement.

4. IGNORING THE FAULT

Still another device by which one may attempt to quiet one's conscience, in the face of personal failure to which some sense of guilt attaches, is to ignore, or attempt to ignore, the fault. This is perhaps one of the most difficult courses to pursue, and almost inevitably results in a certain tenseness, anxiety, tendency to excitability and hysteria, moodiness, etc. For such a one it is essential that he shall secure some special attention which will be reassuring as to the regard in which he is held.

Of course, this is by no means only a male phenomenon. Women are quite as likely to assume this type of behavior as men. Whether in a man or woman, there is likely to be developed an excessive sense of self-importance; the attempt to ignore one's failure may express itself in braggadocio which is really a compensatory expression of an inferiority complex. Or, in the effort to call the attention, both of one's self and others, away from

one's failure to measure up to one's own standards, one may develop neurasthenic or hysterical traits. At all costs one must get attention and gain the regard of others. Or one may get very active in the attempt to blot out of consciousness the uncomfortable sense of failure, and find one's self going around in circles.

There comes to mind a young woman who married a man whom she was sure would give her a somewhat luxurious life and, above all, social status. This was, for her, the ideal "good" of life. To achieve this level was essential to the maintenance of her self-respect, for, on no other basis, according to her standards, could she have the respect of others. But the match has failed miserably in the achievement of her objective. She cannot admit it, however, even to herself. She would not, it is certain, admit the motive which controlled her choice of a mate, although it is perfectly apparent to her friends. She tries to ignore her failure, blot it out of consciousness. The result is many of the forms of behavior described above—excitability, overactivity, self-assertiveness, moodiness, hysterical and sometimes quite violent outbreaks. Sometimes, indeed, it does not seem a far call from her condition to a definitely manic-depressive state.

This same sort of behavior is not uncommon in case of a moral failure which one would ignore and cover up, and thus preserve one's self-respect and evade the sense of guilt. But it is a very unhappy solution of the problem; it never quite achieves its purpose. Moral dereliction is not easy to ignore. The voice of conscience is not easily drowned out.

CHAPTER XX

THE MORALLY MALADJUSTED. EVASIONAL METHODS: LOWERING THE CONSCIENCE THRESHOLD; THE LOST SOUL

I. SOCIALIZING BEHAVIOR IN GROUPS OF EASY STANDARDS

Lowering the conscience threshold—that is, deliberately adopting lower moral standards, and finding justification and support for such a course in the practice and company of some group to whom such standards are acceptable—is another course taken by a great many individuals. By this means they seek to save their self-respect and escape the gnawings of conscience by some method which falls short of realistically facing the situation and effecting that reorganization of the personality which alone can be entirely satisfactory. Some, indeed, would say that this is not facing away from, but rather is facing toward, reality. They would say that it has been the misfortune of some persons to be reared in families and groups in which the standards were impossibly high, and that the only way of release from the sense of failure, the loss of self-respect, the tensions and the uncomfortable sense of guilt, is to lessen the unreasonable demands. And one who does so will find that he has plenty of company. He need feel no sense of isolation; the experience can be socialized. This is the kind of advice, no doubt, frequent-

ly given by psychiatrists.¹ Normal behavior is identified with average behavior, and the average man, after all, is no angel. A man can go ahead, live his life on a level which will at least meet general expectations, find a job in which he can do something socially useful, and thus gain recognition in contemporary society. Such a man can maintain his self-respect and escape the nervousness, tension, and possible breakdown which arises from the sense of failure.

2. MAY BE STORING UP FUTURE TROUBLE

Such a solution as that just indicated, however, overlooks two important points. In the first place, if a man

¹ Consider these words. "The psychiatrist is a physician whose chief concern is the treatment and prevention of mental disease. . . . Psychiatry has accordingly developed a program of mental hygiene which has for its purpose the preservation of mental health and the prevention of mental disease. . . . The attitude of the psychiatrist toward this whole problem of character is somewhat different from that of the religious leader and teacher since he approaches it from the standpoint of health. The two terms, health and morals, are not synonymous. . . . In fact, one religious writer has insisted that there is a very great difference between the viewpoint of the religious leader and the viewpoint of the psychiatrist. He emphasizes that the religious leader tries to build up higher and higher ideals, and then to persuade the individual to live up to them; whereas the psychiatrist tries to pull down the individual's ideals to a level at which he will find it easy to adjust, and in this manner preserve the mental health of the individual. Such a statement would indicate that there may be a considerable difference in the goals toward which the religious leader and the psychiatrist are striving" (Dr. Karl M. Bowman, chief medical officer of the Boston Psychopathic Hospital and assistant professor of psychiatry in Harvard Medical School. From an address given before the first annual conference of the New England Section of the Religious Education Association, held at Phillips Brooks House, Harvard University, May 1 and 2, 1929. Reported in *Religious Education*, September, 1929, p. 631).

has, indeed, been reared in a family of high moral ideals, or has come mightily under the influence of some other group of lofty standards, his awareness of the expectations of that group never can be quite shaken off. Indeed, the situation is even more difficult than that, and the grip of these standards upon his life more subtle and profound. He probably has accepted these standards as his own ultimately authoritative standards. He may formally renounce them, but in his heart of hearts they retain their right to command. His entire personality, it must be remembered, has been profoundly influenced, and his standards largely determined, in the formative period of his life, by the approvals and disapprovals of that intimate circle. Any adjustment on the basis of lower standards will, almost certainly, result in an uncomfortable sense of inner conflict. He will be restless and unsatisfied. It would be difficult to say how many nervous breakdowns of apparently successful and respected men may be traced to such an effort at adjustment. No adjustment can be finally satisfactory except a thoroughly honest effort to order one's life in harmony with those principles which, in the individual's best and most ultimate judgment, are most worthy of approval.

3. THE MINISTER'S CONCERN TO HELP MEN LIVE AT THEIR BEST

A second consideration, and one which will weigh heavily with the minister of religion even in his ministry for the cure of souls, is that other values of first importance both to the individual and to society are at stake, in addition to that of easing the mental worry and nervous

tension of an individual. The minister is concerned to help men to live at their best, to attain the richest, noblest, and finest experience that is possible. But this involves much more than achieving average mental health. It means the development of an integrated and socialized personality; the participation of the individual in the building of a constantly improving society; the enlargement and enrichment of experience, not only by exploring those areas which art, literature, science, and our human fellowship open up, but also those areas to which religion beckons. The noblest life, religion asserts, is that which is brought into right relationship with the world, with man, and with God; in which one grows in the consciousness of sharing "that divine purpose of righteousness and love which gives meaning to life viewed as a whole."² The minister, then, concerned as he is with helping men to live life at its best, can never be satisfied with an adjustment of a personal difficulty by lowering the conscience threshold. To save an individual's self-respect and to ease his sense of guilt in that manner is to bring him nearer to the level of the animal. The minister must share, and encourage others to share, in the building of ever higher ideals, and in discovering sources of power which will enable men to live up to those ideals.

4. AN ILLUSTRATION OF FAILURE TO SOLVE A CONFLICT BY LOWERING THE CONSCIENCE THRESHOLD

Many cases are recorded which illustrate the failure of the method of lowering the conscience threshold, even from the point of view of mental and physical health. A case

² T. G. Soares, *Religious Education*, p. xvi.

cited by Professor E. B. Harper which he treated in collaboration with a specialist in gastro-intestinal disorders, while serving as consulting psychologist in a clinic, is in point.³ The patient was a man of superior intelligence, successful in business, a widower, living at home with his mother, sister, two or three brothers, and other relatives. The principal complaint that brought him to the clinic was "nervous indigestion." There were many other serious physical symptoms. He reported that his stomach trouble commenced after the death of his wife six years previously. His condition was diagnosed as of psychogenic origin.

It is necessary to record here only part of Professor Harper's report of his examination. It was found that the patient lived at home only on account of his mother, to whom he was intensely devoted and who exercised great influence over him. "The influence of his mother had existed since the patient was a child and was sufficiently strong to prevent his remarriage, though he was very desirous of doing so. He reported further that his mother had from the first been very jealous of his former wife." There was constant friction with other members of the household whom he considered more or less parasitic.

Psychologically the patient suffered from fatigue, an inability to meet emergencies quietly and effectively, irritability, and nervousness. He was hyper-conscientious, methodical, and exacting, though usually "rushed" in his work.

The underlying cause of his condition apparently was the fact that he had never remarried, though for some time he had wished to do so. He missed the companionship and response that he might have had in his own home, where he could have been master

³ "Social Re-education and Nervous Disorders (II. A Medical Confessional)," *Journal of Religion*, III, No. 3 (May, 1923), pp. 300-302.

of the situation and not forced to put up with the petty annoyances that he suffered continually in his mother's home. Yet on the latter's account he was resolved never to marry again. Hence the conflict. He had partially solved his problem by means of a "formalistic accommodation," i.e., "keeping a mistress." This fact was, of course, absolutely unknown to his mother. He was accustomed to spend several evenings a week in this other home, and claimed that here he enjoyed that companionship and domesticity which were denied him in remarriage on account of his mother's opposition. The conflict, however, was finally aggravated rather than relieved by the accommodation. This evidently was due to the fact that the patient had been raised a strict Methodist and was unable satisfactorily to rationalize his behavior to himself. He could not free himself from a certain amount of emotional revulsion at his conduct, though rationally he had many arguments to justify himself, claiming, among other things, that he no longer was a believer in the church. Thus the state of emotional crisis was maintained.

This case well illustrates the ineffectiveness of the method of lowering the conscience threshold. This man had pulled his conduct down to a level at which it could not stand when haled before the judgment bar at which he was bound ultimately to arraign it. The inescapable standard by which he was compelled at last to judge himself was the best he knew; and the best, in this case, was that standard transmitted by his Methodist heritage and training.

5. THE MINISTER SHOULD NEVER CONSENT TO LOWERING THE CONSCIENCE THRESHOLD

The pastor, then, it would seem, however distressed an individual may be, ought never to consent to lowering the conscience threshold (provided the case is not one of morbid overconscientiousness) as a means of resolving a con-

flict. It may bring a temporary, or even a permanent, cessation of unrest and discomfort, but it is not "the cure of souls." When it is a choice between lowering standards and raising conduct the minister must always take the latter course.

Further, it may be added, the whole testimony of religion is that men can win such victories. The entire story of human progress is the story of hard-won fights, not of easily yielded encounters; and religion has ever been a mighty dynamic for the winning of the fight. "We are more than conquerors," says the Apostle Paul, "through Christ who loved us."⁴ And his testimony to the struggle that went on between the law in his members and the law of his mind shows clearly that he knew the area of moral and spiritual warfare. But the law in one's members is not so strong that it must be yielded to. The requirements of a good conscience need not be lessened. Even human nature can be changed, if, by "human nature" one means, as is so often the case, the tendency to yield to the lower animal impulses. And religion is a mighty resource in thus changing human nature. But this must come up for more adequate discussion later.

6. MORBID OVERCONSCIENTIOUSNESS

There is, of course, such a thing as morbid overconscientiousness, and by it life may be made ugly and narrow. Overstreet has pointed out that there is little hope of mental initiative in a child dominated by a fear-inspiring, guilt-inducing, hidebound parent.⁵ One's "primary

⁴ Rom. 8:37.

⁵ *About Ourselves*, chap. viii.

group" in youth may have been such as to prejudice one strongly in favor of narrow, irrational points of view and strict, puritanic, unlovely standards of conduct. But the cure for such poverty-stricken souls is not in "lowering the conscience threshold," but in enlightening conscience and making it intelligent. If one does not merely rebel violently against such inherited standards, but, by reinterpretive and reconstructive thinking, achieves more intelligent and adequate standards, whereby life is enriched, there will be no inner tensions and disintegrating conflicts, as in the case of one who drops down to morally lower levels. A "good conscience" is an intelligently informed and controlled conscience, as a good life is a rich, free, co-operative and creative life. Jesus, it may be remembered, came not that life might be narrowed and impoverished, but that men "might have life, and have it more abundantly."

7. THE LOST SOUL: ACCEPTANCE OF DEFEAT THE UNPARDONABLE SIN

As we have seen, the person who evades a threat of moral failure, by any of the devices at which we have looked, is struggling to preserve his self-respect and satisfy his conscience, no less than the person who deals frankly and honestly with his situation and makes whatever reconstructions are necessary in his own character and conduct. The difference is that the evader is foredoomed to failure because his responses are weak, ineffective, unadjusted to reality—he is "wish-thinking" rather than "fact-thinking"; while the one who faces the facts has a good chance of success, for he may effect such a reor-

ganization of his personality as to rehabilitate himself in his own respect, satisfy the demands which conscience makes upon him, and regain a satisfying social adjustment. But both the wish-thinker and the fact-thinker seek the same end, the preservation of self-respect, without which personality tends to disintegrate. There can be no true self-realization if one cannot maintain respect for himself.

Unhappily, however, the evader may gradually slip downhill to a state where self-respect is forgotten and conscience is ignored. Probably the one who adopts the device of lowering the conscience threshold stands in greater peril here than any other evader; but all are in danger. One may reach a condition where the desires are dominant and yielded to without regard for what others think. The hands are thrown up and defeat accepted. This condition may be, and usually is, reached by gradual and almost imperceptible changes. Slowly and insidiously the evil becomes more deep-rooted and firmly fixed. At last it dominates the individual completely. This is, if anything be, the unpardonable sin—to let conscience die, to be thus utterly regardless of all consideration of the respect of others, or even one's own self-respect, to give up the fight, in order to indulge selfish and sensual gratifications. It is the way of personality deterioration and disintegration. It is the way of the lost soul.

8. AN ILLUSTRATION

No doubt most ministers will have in mind one or more cases of persons whom they have seen thus literally disintegrate, and yet have been unable to do anything effec-

tive to prevent it. One such case continually haunts the writer. This young man was a brilliant college student, a football player, a member of a good family, who entertained some thought of becoming a minister. However, during his college course, through the merest chance contact, he got into bad company, in which he quickly became more deeply involved. Drink, drugs, and illicit sex gratification were frequent indulgences. However, through most of his college course, no doubt because of a desire to keep the good opinion of his fellows, he maintained a fairly decent appearance. He was dropped from football because of his physical condition, and while this experience hurt his pride, it was not enough to stimulate him to mend his ways. When he finished college, and was no longer supported by the expectations of his college friends, he fell precipitately. In three months he had deteriorated dreadfully in appearance, and was doing what odd jobs he could get to earn money for sensual gratification. He avoided places where he might meet old friends. A year later he was pan-handling and, apparently, did not care whether or not the persons he approached had known him in better days. The last time I saw him he was in a maudlin condition, evidently concerned about nothing except the gratification of his sensual desires. He was a pitiful wreck. Many efforts were made by former friends, but to no avail. Self-respect, apparently, had utterly vanished, and the voice of conscience was not heard.

No one can say, of course, even in such a case, that the situation is utterly hopeless. "While there's life there's hope," and the minister should never give up. Some memories may be stirred, some appeal may become

effective, something may happen to arouse the personality to meet the threat of utter defeat. If something should happen to awaken him to his peril it might cause great distress and even violence; he might even develop an acute psychosis. But the prospect of recovery would be much more hopeful. Letting himself go, becoming more and more absorbed in his own gratifications, caring less and less for what anyone thinks, he is doomed. But if he should become aware of it, concerned about it, and make a fight to save himself, he might come back. To this type of reaction we shall give attention later.

Not a few of those who thus throw up the sponge in the moral struggle find their way into insane asylums. The back wards of the hospitals for the mentally ill are full of such cases. Not all, of course, are there. Among drifters, and in the deteriorated parts of our great cities, one frequently finds individuals who have ceased to put up a fight, have sacrificed all self-respect, and openly indulge their erotic desires. Ultimately, such persons usually become so impossible that they must be given institutional care. They are the lost souls of mankind. And their unpardonable sin is that they do not put up a fight.

9. NO ATTEMPT TO SOCIALIZE BEHAVIOR

Very few individuals, happily, go completely this way. Very few men, no matter how shameful or antisocial their conduct, go on totally regardless of the approvals or disapprovals of society. They may, indeed, ignore the attitudes of large sections of society, but they will find some group in which they secure support and approval. They socialize their conduct on low levels. Thus the

juvenile delinquent or criminal gangster finds social support in an approving group. Even horrible forms of sex perversion secure support and approval in groups which indulge these practices. In a measure such social support makes it possible for all these to maintain a degree of self-respect. They are preserved in their sanity and saved from utterly disintegrating inner conflict. It is a very unhappy condition from the point of view of the ideal capacities of man, and the ultimate welfare of society. But it is not hopeless. For, so long as men care what others think, so long as there is left a shred of self-respect, there is the possibility of creating dissatisfaction with present ways of life, of stimulating wishes on a higher level, of making them regardful of the good or ill opinion of better groups, or of making effective the appeal of religion that life shall be so lived as to secure the approval and gain the enriching fellowship of God.

Those of whom we are speaking in this chapter, however, have ceased all attempts, overt or hidden, to socialize their conduct. They have isolated themselves and do not care. They yield to their lusts and cravings without regard to the good opinion of anyone. They sacrifice not only the respect of others but their own self-respect. Conscience no longer troubles. They are on their way to utter deterioration. And the hopelessness of their condition arises out of the very fact that they have given up the struggle.

10. THE ADMONITION FOR THE MINISTER

The admonition which this situation carries for the minister is that, when he sees an individual tending in this

direction, becoming increasingly regardless of the good esteem of others in his search for sensual gratifications, it is his responsibility to do all that he can to arouse that individual to an awareness of the peril of his condition. This, no doubt, was one of the great services rendered many persons by the great religious revivals of the past, however just may be the criticisms of many aspects of those revivals. It was difficult for anyone to live in a community over which a great revival swept and remain untouched by its influence. Conviction of sin fell mightily upon many who, otherwise, might never have been aroused to the peril in which they stood. And the minister might well remember today, that it were better to feel the most acute and distressing conviction of sin, even though it be a condition of fear and excitement that seems pathological, than unconcernedly to accept defeat. It is the utter silencing of conscience, the entire regardlessness of all consideration of the respect of others, the complete sacrifice of self-respect, in order to indulge sensual gratification of any sort, that marks the most hopeless condition.

CHAPTER XXI

THE MORALLY MALADJUSTED: FACING THE FACTS

I. PERSONALITY REORGANIZATION THROUGH FACING THE SITUATION

For some time we have been considering the ways in which *evaders* meet threats to self-realization arising from moral failure. But one does not need to evade. To face the situation honestly and bravely was indicated (chap. xvii, sec. 5) as a second possible basic attitude in the face of such threats. Whether the maladjustment which the threatened failure will involve be in the social or cosmic areas—that is, in one's relations with one's fellows and their moral codes, or with one's God and what is believed to be his will—the basic attitudes are the same. One may face the facts or evade the facts. And, as we have seen, the methods of evasion (the "psychopathic pattern," as Overstreet calls it, of facing toward unreality), when adopted by the morally maladjusted, results in a variety of strange, unhappy, and ineffective forms of behavior, which are to be interpreted as the attempts of the individual so to deal with his situation as to preserve his self-respect and quiet his conscience without effecting the radical readjustment of attitude, behavior, and desire which the situation really demands. Such conduct represents the behavior results of wish-thinking as against fact-thinking, of emotional rather than intelligent judgment.

But, as against this infantile, evasional attitude, the

person of genuinely mature mind faces the facts. However undesired or distressing these facts may be, the person of real strength of character faces them and deals realistically with them. The facts are the facts, and that fundamental truth about the situation is accepted. On the basis of such acceptance, adjustment to the actualities of the situation is predicated. This is just as truly the only possible way to success in the moral life as it is in any other phase of living—say, the social or economic life. A person who has developed such boorish habits that friends are offended must recognize his failing, not ignore it, if he would improve. A person who has failed economically through laziness or slipshod methods must recognize his weaknesses and rectify them, rather than blame unscrupulous competitors, if he is to succeed. So with the moral life. The facts must be faced resolutely, and adjustment made to these facts whatever they may be.

When the situation is thus faced, and the difficulty is brought from the realm of evasion and concealment, one's intelligence and will can be directed to work on the problem.¹ Social and cosmic help for the struggle may be sought among understanding friends, in friendly groups, or by prayer. The significance of the church and religion is abundantly evident here. The end sought will be a fundamental reorganization of one's attitudes and habits, a stimulation of one's desires on a higher level; in short, nothing less than the reorganization of one's personality.

¹ The psychoanalyst's doctrine is well stated by Hadfield: "Whenever material is brought up into consciousness and recognized and accepted by the self, it immediately comes under the control of the will" (*Psychology and Morals* [New York: Robert M. McBride & Co.], p. 141).

2. STEADY GROWTH DESIRABLE, BUT FREQUENTLY
HINDERED

The most desirable type of character development, of course, would be that in which there was steady growth in those habits, attitudes, and ideals which would mean the progressive socialization of the individual and the unification of his personality about purposive activities of the greatest value to a progressive and ongoing society.² But, unfortunately, we do not always have such steady growth; and a large part of the pastor's ministry in the cure of souls will be with those who have been stunted in their growth, or, worse, have suffered some moral infection or character malformation which threatens disaster. In such a case it is the task of the minister to aid his parishioner to strip away all disguises, so that he can see precisely what ails him, how the trouble has been precipitated, and what can be done to effect a cure. The first and greatest service that the minister can render is to help his parishioner frankly and honestly to face his situation and to understand what that situation demands. For this is a kind of sickness which the patient himself can do most to cure; indeed, without his co-operation his condition is incurable. There are sources of help and power,

² This is, of course, the objective sought in religious and character education. Cf. Bower, *Character through Creative Experience*, chaps. i, iii, xiv, xv; Coe, *What Is Christian Education?* chap. x; Soares, *Religious Education*, chap. i. For a good brief definition of the aim and method of religious education, consider Soares, *op. cit.*, p. 236: "Religious education has for its aim the development of persons devoted to the highest social well-being, which they identify as the will of God; religious education has for its method the progressive direction of youth toward the development of skill in the deliberative determination of conduct with reference to its social consequences."

but these are of no value unless the sick soul willingly avails himself of them.

3. WHERE GROWTH IS HINDERED, RECONSTRUCTION IS DEMANDED

Where healthy character growth and personality development have been hindered by some moral infection or accident which has resulted in stunting or malformation, then heroic measures may be necessary if the individual is to be restored. In some forms of surgery, astonishing physical reconstructions have been effected; in the same manner, the cure of souls will seek to effect character reconstruction where the situation requires it. But, as already hinted, no one, however skilled, can perform this delicate operation for another. Each person must take himself in hand. The best that one person can do for another is to help him realize the situation, see what requires to be done, and what resources are available to help.

And the first step to such a reconstruction as is suggested is the clear realization and acknowledgment that something is wrong. One must cease to take refuge in the devices of evasion at which we have looked—rationalization, compensation, shifting the blame, bluffing, and so forth. He must be prepared to face the situation realistically, accept responsibility, and try, with the help of God and his fellows, to win out. This is the essential first step toward a satisfactory adjustment; and it is to this frame of mind that a minister will, first of all, seek to bring his troubled parishioner. All bluffing and disguises must be brushed aside.

4. METHODS BY WHICH PERSONALITY REORGANIZATION IS ACHIEVED

As individuals differ, so the courses of those who come to a realization that morally they are facing disaster will differ. Some, by the resolute direction of attention upon the desirable character and conduct to be achieved, and by the power of an indomitable will, will completely about face.³ There will be steady growth toward the better life. Every pastor can give instances of such achievement. Usually religion has a significant part; the function of religion in character reorganization will be discussed in more detail later. For a good many, this change will be one of marked emotional crisis; an experience of being "born again." With not a few the crisis will be so severe as to be difficult, if not impossible, to distinguish from a pathological disturbance. There were periods in the lives of the Apostle Paul, St. Augustine, John Bunyan, George Fox, and many other great religious leaders, which any psychiatrist would have diagnosed as characterized by abnormal mental states.

³ "The strong-willed man . . . is the man who hears the still, small voice unflinchingly, and who, when the death-bringing consideration comes, looks at its face, consents to its presence, clings to it, affirms it, and holds it fast, in spite of the host of exciting mental images which rise in revolt against it and would expel it from the mind. Sustained in this way by a resolute effort of attention, the difficult object ere long begins to call up its own congeners and associates, and ends by changing the disposition of the man's consciousness altogether. And with his consciousness his action changes, for the new object, once stably in possession of the field, infallibly produces its own motor effects" (William James, *Psychology* [briefer course] [New York: Henry Holt & Co.], p. 452).

5. EMOTIONAL DISTURBANCE AS A STEP IN PERSONALITY REORGANIZATION

A good bit of current discussion of personality problems seems to imply that disturbance and excitement are to be avoided above all things. Extreme danger is seen in overwrought emotions. But, it is being pointed out by some investigators that, even in pathological cases, there are benign as well as pernicious neuroses.⁴ Very frequently the happy solutions of personality problems were worked out through emotional crises. This seems, clearly, one of the processes by which problems are solved, and sometimes the only process by which a problem can be satisfactorily solved. It is well to remember that emotion occurs when there is blocking of impulsive or habitual behavior; one is shocked into reflective thought. Inevitably, highly wrought emotion is an inseparable accompaniment of facing a crisis situation. Particularly is this the case when the crisis situation is one so far-reaching as to call for a fundamental change in habitual behavior, a re-orientation of the entire personality.

In other words, a troubled conscience is not, in itself, an evil. It is symptomatic of moral or religious maladjustment. It may be an essential step toward the achievement of an adequate and satisfying adjustment. Sometimes, indeed, an arousing of an individual's conscience may be absolutely necessary in order to bring him to an awareness of the peril in which he stands. Otherwise he may go on, all unaware, in a course of conduct ruinous to his higher welfare. And the course of conduct concerning

⁴ Cf. Kempf, *Mechanistic Classification of the Neuroses*.

which conscience ought to be aroused need not be grossly sensual, but anything that tells against the completely socialized life—the life happily adjusted in its widest possible social and cosmic relations. To feel the pangs of conscience may be painful, but it may be the means of arousing the individual to fight the evil that threatens his integrity and his adequate adjustment to life. It may stimulate him to effect a fundamental reorganization of attitude and habit; it may bring about a reorientation of his total personality.

6. RELIGIOUS CONVERSION

It may be well, perhaps, at this point, to consider the ways in which many have effected a reorganization and redirection of their lives through emotional crisis. Harold Begbie's *Twice-Born Men*, and many other religious volumes, will supply an abundance of cases. Starbuck's *Psychology of Religion* is largely a study of the psychology of religious conversion, particularly among Protestant evangelical groups. Such books make excellent source materials for study.⁵ But better still is the opportunity which comes to every minister to study these phenomena at close range.

The experience may, perhaps, be legitimately divided into three stages: onset, transition, and end-result. The onset comes with the sudden, or gradually culminating, realization of danger. The first step toward a happy solu-

⁵ Other important books are: E. T. Clark, *The Psychology of Religious Awakening*; E. S. Conklin, *The Psychology of Religious Adjustment*, chap. viii ("The Nature of Conversion"); S. DeSanctis, *Religious Conversion*; George A. Coe, *The Spiritual Life*; William James, *Varieties of Religious Experience*.

tion, as has been said, is the frank and honest facing of this situation, and the clear recognition that one is, indeed, threatened with disaster. This is the condition described in evangelistic literature as a "conviction of sin." If, at this point, one takes refuge in evasion instead of an honest facing of the facts, there is no hope of a happy issue.⁶

The second, or transition, stage varies greatly in different persons. There is usually a narrowing of the attention to the problem faced by the individual, sometimes so intense that almost all other matters are ignored, and the individual can neither sleep nor eat. The degree of emotional disturbance may be comparatively slight, or so great as to seem pathological. There may be swift and intense, or gradual and moderate, change of mood, from depression to elation or from dissatisfaction to serenity. There may be gradual or sudden change in the controlling desires, interests, and attitudes. Temperament, experience, and circumstances will affect greatly the course of this transition stage.

The final stage, that of the end-result, if it be happy, involves the solution, with greater or less success, of the individual's problem. Where the solution is completely successful, the individual has, of course, overcome his failing and has lifted his life to new levels of achievement. The personality is unified about a loftier purpose than hitherto; the sense of inner conflict is ended; a fuller

⁶ Rev. A. T. Boisen's study, "Personality Changes and Upheavals" (*American Journal of Psychiatry*, V, No. 4 [April, 1926], 531-51), gives an illuminating insight into the family likeness between the "conviction of sin" in religious conversion and the acute psychosis in abnormal cases.

socialization of the individual has been effected.⁷ Of course, many come through this crisis experience without achieving this happy issue. In some there is no change; there is, apparently some holding back; they are, perhaps, unwilling to pay the price. Some achieve a partial solution of their problem. They make some progress, but do not win a complete victory over their failing; they still are torn by inner conflict. But others do achieve a genuine personality reorganization. Perhaps the entire experience is best interpreted, psychologically, as a rallying of the forces of one's personality, under the threat of some disintegrating impulse, to effect a larger functional unity. Impulses and drives, hitherto scattered and discordant, become unified about a common purpose, and a higher integration is achieved. The measure of success in the end-result is simply the degree to which this rallying effort accomplishes its purpose.

Does this view rule out God, and invalidate religious experience? It does not seem so to the writer. God is not to be thought of as outside the process in which personality is achieved, or reconstructed. He is involved in it. Certainly, one of the very real elements of religious experience has been that, in the hour of desperate need, men have found cosmic support in the moral struggle. Somehow, one feels, he has laid hold upon, and been laid hold

⁷ Consider William James's classical statement from his *Varieties of Religious Experience* (New York: Longmans, Green & Co.), p. 244: "To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities."

upon by, a power greater than himself that enabled success. What if it be shown that these are resources of power naturally resident in personality, hitherto scattered and discordant, but now, in an hour of great danger, unified about a common purpose, shall we any the less say that it is "God who worketh in us to will and do His good pleasure"? It would seem that this is the way in which God acts, in and through personality, rather than by miraculous invasions of the natural order.

7. HAPPY SOLUTION THROUGH FACING SITUATION

The point being made is that the happy solution of the problem that arises in the case of a sense of failure to measure up to one's standards of conduct, with its accompanying feeling of isolation and consciousness of guilt, is that which comes through honestly facing the situation, accepting responsibility, and resolutely undertaking to effect a thoroughgoing redirection of one's life. And, further, it is insisted that there are resources in personality, there is help available from social and cosmic sources, which make success possible. The experience of Paul who found himself involved in a struggle between the law that was in his members and the law of his mind, but was enabled to say, "The law of the spirit of life in Christ Jesus doth make me free from the law of sin and death,"⁸ has been shared by all victorious souls in all lands and times, even though the experience has been given various theological formulations.

Whether or not the happy adjustment of the individual's problem, in any given case, was accompanied by in-

⁸ Rom. 8:2.

tense emotional excitement, it shared certain common elements with the experience of others who effected such a reconstruction of habit and attitude. There is the clear awareness of danger, developing slowly or suddenly precipitated; the inner uneasiness, sense of shame, and isolation—in religious cases a “conviction of sin”; the honest recognition of personal failure or dereliction, and acceptance of responsibility, with perhaps confession to others or to one’s God of this failure; a determined decision to turn away from this thing and to bring one’s life up to the desired standard, this decision accompanied by attitudes of hopefulness, reverence or faith; a consciousness of forgiveness from, and reconciliation and acceptance with, those from whom the past conduct was threatening isolation—one’s group whose good opinion is essential to happiness, or one’s God; and the progressive unification of one’s personality in association with that group whose interests represent the most desirable way of life to the individual.

To bring to pass such an adjustment in cases of moral failure, or, to put it otherwise, to satisfy conscience by lifting life to a higher moral level, is, of course, to effect “the cure of souls.” This is what the minister will seek to accomplish. The very important part he may play will be given further consideration at a later time.

8. A WARNING

A word of warning is, perhaps, necessary. An emotional religious conversion is not always a happy solution of the problem. It may turn out to be a method of evasion. An emotional experience may be substituted for a good life. Group suggestion may result in certain psychological ex-

plosions, and a peace and serenity based upon this emotional experience may result which is not at all justified so far as change of character is concerned. Especially is there a danger of this result when attention is centered upon "sin" as a universal condition of depraved mankind, and "salvation" as a gift bestowed on account of faith. Persons in far too great numbers have passed through such experiences and obtained peace of mind without any fundamental character reconstruction. Attention needs to be centered upon specific failure to achieve worthy standards of conduct and character; and the goal must be a changed life, not an emotional disturbance. By whatever path this goal is achieved, the achieving of it is the real aim in the cure of souls.

Another warning that needs be uttered before we leave this chapter is that the fact that a man now faces his situation honestly carries with it no guaranty that he always will do so. One rather easily slips down to less arduous ways of life. Sustained moral effort is difficult and may prove too great for the individual; he may give up, evade, and adopt such defense behavior devices as those that we have looked at. Just as the pastor must seek to bring the evader to face the fact of his failure or threatened failure, in order that intelligence and idealism may gain control instead of impulse and passion, so he must endeavor to aid the man who is facing the facts to maintain that attitude, however difficult the task may be. The pastor's friendly interest, the support of loyal friends, the fellowship of the church, and the experience of God will prove tremendous assets to the man who wishes resolutely to face the unpleasant or painful, but actual, situation in his moral life that must be dealt with.

CHAPTER XXII

THE RELIGIOUSLY MALADJUSTED: THREATS MENACING SELF-REALIZATION

I. THE SECOND AREA OF MALADJUSTMENT (MAN'S COSMIC RELATIONSHIPS)

In chapter xvii it was said that if happy and complete self-realization is to be achieved one must secure adequate and efficient adjustment in two great areas of life, the *social* and the *cosmic*. Feelings of *social* maladjustment, it has been pointed out, particularly of disturbed *rappport* with one's fellows arising from actual or threatened moral failure, endanger the achievement of a sense of adequate self-realization. Likewise, feelings of *cosmic* maladjustment menace self-realization. Inner peace and the very integrity of one's personality are imperiled if one is out of joint with one's world, with the cosmic forces upon which one feels one's self to be dependent, with one's God. No man can be his best self whose relationships with his world, or with whatever powers he feels to be in control of the world, are discordant. The religious literature of any people will testify to the universal sense of need of harmonious relations between a man and his God. One may read almost anywhere in that noble manual of devotions, the Book of Psalms, and find expression of that need. The first psalm begins, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorn-

ful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

It is to this area of cosmic adjustment that we wish now to turn attention—the area of specifically religious concern. And we shall attempt here, as we did in the area of social relationships, to examine the nature of the threats which menace adequate adjustment, and the ultimate outcomes, in terms of personal self-realization or defeat, that depend so largely upon whether or not one faces one's difficulties when these threats emerge.

2. THREATS MENACING COSMIC ADJUSTMENT

What are the threats which menace our sense of cosmic adjustment, of satisfying, harmonious relationships with our world and with our God? What are the disturbing factors which leave us with a feeling of inner disharmony and dissatisfaction, frustration and defeat—a feeling of being out of tune with the ultimate forces upon which life depends? Three major threats may be indicated.

(1) *Social and moral failure.*—Failure to secure adequate social adjustment tends to leave one with a sense of insecurity and inadequacy in one's cosmic relationships. Particularly is this true when the failure is in the realm of morals. One feels, as has been said, that one stands in responsible moral relationships not only with one's fellows, but also with one's God. Our moral codes, even though they be clearly seen to be the product of social experimentation and social discovery, of reflective and evaluative processes, are nevertheless believed to be, so far as they are actually valid, an expression of the will and purpose of God—an expression of fundamental laws

of the spiritual universe. To fail here, then, means to transgress ultimate spiritual laws which involve inevitable consequences of loss. Not all persons, of course, will feel the same degree of concern. That will depend largely upon one's background and training. But man is so profoundly organic with the universe that few, indeed, can shake themselves free of all sense of standing in responsible relationship to the cosmic forces that brought them into being. And moral delinquency tends to cause one to feel maladjusted in one's cosmic relations. Morality, most men stand convinced, has more than social significance; it has cosmic significance. Wrongdoing is not merely an offense against our fellows; it is sin—an offense against God, meriting his disapproval. And by sin, one separates one's self from God, and will remain separated until that which thus isolates one is set right. The Psalmist's cry, "Against Thee, and Thee only, have I sinned, and done this evil in Thy sight," is a cry which has re-echoed in many a sinner's heart.

It is such profound convictions as these that cause one to feel so seriously disturbed in one's ultimate cosmic relations by moral delinquency. The important function religion performs in re-establishing *rapport* between the sinner and his God, in restoring the broken fellowship so essential to spiritual health, we shall have to consider later.

(2) *The horrific aspects of experience.*—Not only actual or threatened offenses against conscience, however, may disturb one's sense of happy cosmic adjustment. Not infrequently this sense of harmony with one's world, of unification of one's will with the will of God, is upset by some

horrific experience for which one's world-view, or fundamental religious convictions, made no provision. Sudden tragedy may stalk into one's life, unanticipated and unprepared for, and the darkness of that hour is deepened by the fact that such an experience contradicts the basic assumptions upon which the structure of one's life has been built. Such a thing ought not to happen, indeed, could not happen, if God and his world were as one had believed them to be. But now that it has happened one feels himself suddenly set adrift in a meaningless universe. The kindly world immediately becomes cold, indifferent, even mocking. Life has turned out to be a cruel fraud.

Any one of a multitude of experiences may precipitate this unhappy condition. It may be tragic bereavement, it may be a child or wife gone wrong, it may be a financial disaster, or what not. The real trouble lies not in the calamity itself but in the fact that one has held an inadequate philosophy of life, and that, now, that philosophy cannot stand the shock of the new experience. One has thought, perhaps, of God as a loving Father who protects his children and will permit no great grief to come to them. When, therefore a great sorrow comes, suddenly and unexpectedly, one is caught entirely unprepared and is overwhelmed. The kind of God one has believed in manifestly does not exist, or else is not in control of his world. Every minister has heard the groan from broken hearts, "*Why* did God permit this to happen?" The kind of God in whom these good people had believed would not have permitted this sort of thing to have happened, at least, not to them!

There comes to mind a young father, an earnest and active churchman, whose lovely baby girl had died in agony of spinal meningitis. He came into the writer's study, broken-hearted and embittered, to see what the minister might have to say about it. He told how he had stayed by that bedside, day and night, helping and praying, never giving up hope, for was not God good? But the baby had died. And, when she died, he went out into the garden beneath the stars, lifted up his fist to heaven, and cursed whatever God there might be! His world-view had left no room for such happenings.

What religion has to say, and what religion can do, in such circumstances, we must leave for later consideration. Very many persons, in such circumstances, have been reconciled to their fate by the conventional arguments with which all are familiar. They can be found in any book dealing with the problem of evil in the world; it is not the province of this book to discuss the validity of those arguments. But there are some whose world-view and whose religious outlook will have to be fundamentally reconstructed. They will have to recognize tragedy as, at times, inevitable and inescapable. They must recognize that our lives are set in a world we cannot always fashion to our heart's desire, and that we must adjust our expectations of the world to that which it actually presents. And yet, the world is such that, to a degree, we can adjust it to the heart's desire. There are many sorrows, arising out of man's ignorance or lack of good will, that might be prevented—much sickness, poverty, criminality, premature death, and other evils; and the demand which this situation makes upon us is that

we shall set ourselves to overcome these evils, and build a better world, into the joys and riches of which all may enter. And, surely, this is a task of religion, and one in which we may be "fellow-workers with God." For religion places first the values of personality—all that which will enrich and ennoble human life. And God may be conceived as working with us, and through us, by the exercise of our intelligence and good will, to create this better world for which the human heart hungers, and to achieve which is the meaning of the human adventure upon this planet.

(3) *A changing world-view.*—A third threat against a sense of satisfying cosmic adjustment, and one particularly acute in our day, is that which arises out of a changing world-view. It may arise out of initiation into a scientific world-view which is incompatible with the religious world-view in which one has been reared, or out of the undermining of one's basic religious convictions by new knowledge which crumbles away the foundations upon which these convictions were built. Whatever the cause, this disintegration of one's philosophy of life, world-view, or fundamental religious convictions, this experience of seeing one's world go to smash, entails for multitudes heart-crushing disillusionment and despair. Fundamental doubts about life's meaning and value arise. Why should one continue a life of moral endeavor, or, indeed, continue to live at all? many will ask. Any minister who seeks to comfort and strengthen troubled souls will meet a great number of such cases. And few problems are more perplexing, or more demanding upon the minister's intelligence, sympathy, and skill, than

these. In his ministry for the cure of souls he must be prepared to deal with such situations.

To many high-school and college students it gradually becomes apparent that the scientific world-view into which they are being initiated is utterly incongruous with the religious world-view in which they have been instructed at home and in Sunday school. And when one remembers how absolute are those views into which one simply grows unconsciously by sharing with one's most intimate groups, which one learns as one does one's mother tongue, and remembers how many hallowed associations surround them, it is evident that this experience must involve a terrific dislocation. And the perplexity and painfulness of this situation is greatly increased by the fact that he so often has been told that to doubt this religious teaching is sin! The problem of "adolescent doubt" has arisen from this situation. Fortunately, modern-minded men in many pulpits and modern programs of religious education are creating a new situation in which young people will not be faced with the dreadful alternative of giving up the scientific world-view, for which they are provided so much laboratory proof in the schools, or giving up their religion. One does not hear as much preaching as formerly that doubt is sin. It was not only confusing but it was spiritually menacing, to have the attitude of questioning, of doubt, and inquiry held up in the school as admirable, but denounced in the church as wicked. And it was equally unfortunate to have a world-view, based upon an empirical investigation of the facts, presented in school, while an opposing view, said to be based upon an authoritative revelation to be accepted

uncritically, was insisted upon in church. Fortunately, as has been said, the situation is changing. Yet there still are multitudes of young people who must, by reason of their religious environment, make their own reconciliation, or try to carry religious and secular views in watertight compartments, or give up one or the other. And there are, likewise, multitudes of mature people who have been so trained that they believe that there is here an irreconcilable conflict. The agonies of mind through which many have passed, and are now passing, are very great.

The problem is acute today, although perhaps in a slightly different form from that in which it was faced a few years ago. All the absolutes, which, a generation ago, were unchallenged, are today in question. The "acids of modernity," to use Walter Lippmann's phrase,¹ have eaten away the assumptions basic to man's earlier outlook upon his world. For multitudes the props are being knocked out from under life. Life becomes futile and insignificant. Often black despair grips the heart. It is not simply a nice intellectual problem which these people face; it is a fundamental problem of life-adjustment. And the pastor who would administer the cure of souls, who would bring deeply shaken and troubled men and women to an experience of serenity and confidence, must be prepared to meet this situation also.

¹ *A Preface to Morals*. Mr. Lippmann's thesis is that "the acids of modernity" have eaten away the convictions upon which traditional morals have been based, and that a new foundation for morals must be found. He proposes "disinterestedness."

CHAPTER XXIII

THE RELIGIOUSLY MALADJUSTED: FACING AND EVADING LIFE

I. EVASIONAL RESPONSES

As already suggested, the basic attitudes which persons assume when threats emerge are the same, whether those threats menace social or cosmic adjustment. Those attitudes we have described as "facing the facts," and "evading the facts."

It will not be necessary to labor the point again. Our purpose at this time, however, is to consider what happens when one *evades* rather than faces those situations which menace his sense of cosmic adjustment. When threats, such as those that we have considered in the last chapter, emerge, and one, instead of resolutely facing and analyzing them and organizing his behavior in the light of the facts discovered, dodges and wish-thinks, what happens?

To begin with, in somewhat general terms, we may say that one behaves much as one does in the case of threats against social adjustment. Indeed, there is more than a little overlapping of these two areas. For the cosmic adjustment which one makes as a person is a type of social adjustment. Instead of adjusting himself to the facts he attempts to adjust the facts to his wishes. He tends to build for himself an imaginary world, a world which the facts, carefully tested, would not warrant, and tries to

live in it. Unless, however, the individual builds for himself an elaborate delusional system, and closes his eyes completely to everything that denies this system—in which case he would be labeled paranoid—he lives a troubled life indeed. There are constant tensions between the world of facts and the world of cherished beliefs. The fact that his beliefs have such flimsy support may cause him to shout them the more loudly, as if noise were proof; or he may develop other defense mechanisms. But the uneasy, even though unacknowledged, awareness that the facts have not been honestly faced, and that, if they were faced, he might be in serious trouble, proves a constant source of fear and worry, of weakness and inner disharmony.

It will not be necessary to consider further what happens when one's sense of cosmic adjustment is threatened by moral failure. We have examined the extraordinary devices and defenses by which the evader seeks to avoid the sense of shame, discomfort, and defeat which his failing, honestly recognized, would entail, and we have viewed the unhappy results in terms of defeat of true self-realization. Here we wish to consider particularly the unhappy results that follow evasion when the threat against cosmic adjustment arises from factors other than moral delinquency. When dealing with tragedy, or a changing world-view, the results may be calamitous, even, as in the case of moral failure, if the individual fails resolutely and honestly to face the facts. For, after all, the personality outcome is determined not by the tragic circumstances which afflict the life of the individual, nor by the new facts or revolutionary ideas which seem so diffi-

cult to incorporate into a satisfactory world-view, but by the way in which the person faces the situation.

2. EVASION AND TRAGEDY

There comes to mind two friends of the writer who somewhat recently have been called upon to face bitterly painful experiences. One saw his child smitten with a disease which will invalid him for life; the other lost his wife to whom he was joined by a deep and tender love. The reply of both to words of sympathy were remarkably similar—they recognized that they lived in the kind of world where such things might happen; the situation must be faced with what courage could be summoned up; and they would have to organize their lives as best they could to accommodate themselves to what had happened. And it has been a revelation to watch those men grow as they wrestled with their problems. But two other men of the writer's acquaintance have faced practically identical situations with very different results. One has become cynical and embittered, and the other has almost gone to pieces under overwhelming grief—a grief which, from time to time, he has foolishly tried to drown in drink.

Now, wherein lies the difference that determines the personality outcome? Not in external circumstances, but in inner attitudes! Those who have passed through trying circumstances and come out with personalities strengthened and enriched have faced their problems, have accepted the experience and made it part of their lives, while the others are in rebellion against it, evade it, and are unable to adjust to it.

When one is suddenly struck by some horrific experi-

ence which conflicts with his philosophy of life, he either must face the facts, make a place in his thinking for such an experience, or suffer, in some degree, personality disaster. If the situation is not bravely and intelligently faced his responses will be confused and conflicting. Moods of overwhelming grief, despondency, or despair may seize him. Fears may obsess. He may compensate by developing attitudes of bitterness and cynicism. And the outcome will be the defeat of any happy self-realization. He remains with the uncomfortable sense of being unreconciled, unadjusted with his world. Indeed, the world may be viewed as meaningless, and life as futile and worthless. It is no wonder that under such stress many go completely to pieces. Suicides frequently result. It is almost impossible for a man to maintain his morale if he conceives the world to be frustrating his deep desires and mocking his dearest hopes.

3. MORBIDLY DEPRESSED STATES, FEARS AND ANXIETIES

We shall consider later what happens when the basic attitude toward tragedy is different from that which we have been describing—when one faces life bravely and even religiously. But before we pass on, something ought, perhaps, to be said about those who, without any apparent adequate cause, suffer long-continued moods of depression which they simply cannot shake off—the “micro-depressives,” as Professor Overstreet calls them¹—and also those who are obsessed by groundless fears. These cases probably will be among the most difficult with which the pastor is called upon to deal.

¹ *About Ourselves*, chap. vii.

The pastor would do well to counsel those who suffer from such periods of depression and overwrought sorrow, as indeed he would also those who suffer morbid fears, to see a physician. The basic causes of such states are frequently organic. Diseases of the liver or heart are notably depressing; glandular malfunctioning, particularly of the ductless glands, may cause trouble.² Situations which require one completely to suppress his emotions may cause deep distress and a sense of frustration. Unsatisfied desires—desires which the very circumstances of one's life may prevent gratification—often cause emotional disturbance and seriously depressed states.

In discussing the tendency to feel groundless fear, Hadfield makes the interesting suggestion that civilized life provides such ample protection that the individual has little to fear. He has, therefore, an enormous surplus capacity for fear. "So the superfluous fear becomes attached to all kinds of indifferent objects, and we fear ourselves, and develop phobias, the *perversion* of fear, in which fear is attached to morbid objects. This commonly takes the form of pantophobia, the fear of everything, which is characteristic of adults who are still children in their relation to life. . . ."³ Other causes suggested for groundless fear are the more or less permanent effect of some exceptionally intense and profound emotional experience; some emotional and disturbing experience in childhood, perhaps entirely forgotten; a peculiar neuro-

² For a full discussion of the importance of the ductless glands read Louis Berman, *The Glands Regulating Personality*.

³ *Psychology and Morals* (New York: Richard M. McBride & Co.), p. 154.

psychic set-up of the individual, such that inhibitions of groundless fears have not taken place as they should have done in the course of normal development; the imperfect repression of some disagreeable wish.

However obscure the causes, there can be no question about the enervating and disintegrating effects of needless anxiety and fear. It may go to such extremes as completely to unbalance the mind. Such, indeed, was the unhappy experience of C. W. Beers who has told us how the hidden, gnawing fear that he too would fall victim to the epilepsy from which his brother was a sufferer finally overwhelmed him.⁴ While few will be swept to this extreme, multitudes of people will suffer needless burdens, endure untold unhappiness, and be weakened for the responsibilities and tasks of life, by reason of unnecessary anxiety and baseless fear.

This discussion may seem to be somewhat of a digression, but it is introduced here because these morbidly depressed states, groundless fears and anxieties, have precisely the same effect of disturbing one's sense of happy cosmic adjustment as sorrows, anxieties, and fears that have a rational basis. And the difficulties themselves are intensified by this complication. Happy self-realization is hindered. The task of the pastor will be to aid the individual face his situation, look at it resolutely and unflinchingly, discover whether or not anything real lies at the basis of his fears and anxieties, and make such an adjustment as the facts require. Where no adequate grounds for such morbid states can be discovered, the need for the co-operation of a physician or psychiatrist is clearly indi-

⁴ *A Mind That Found Itself.*

cated. And, in any case, the minister has the privilege of making available, in this hour when morale so sadly needs bolstering, the healing and sustaining power of religious faith.

4. FACING ONE'S WORLD

"Facing the facts" is as necessary an attitude in dealing with threats against cosmic adjustment that arise from tragic experiences or a changing world-view as in dealing with threats that arise from moral failure. When one feels that the fundamental convictions upon which he has built his life are being swept away, that life is too much of a problem, its burdens too heavy, its sorrows too great, then he needs to summon up all his resolution and face the facts of his situation. Evasional responses will be disastrous. One cannot deal intelligently and successfully with a situation from which he averts his gaze, however much excuse there may seem to be for doing so, or however many good reasons he may be able to assign for taking such a course. Success or failure, happy self-realization or defeat, will depend upon the basic attitude assumed. One may find courage and strength to face life's responsibilities and difficulties if he will bravely face them. He will grow enriched in inner resources and strengthened in personal character as he wrestles with his problem. But he will suffer defeat and loss if he runs away.

Consider the facing of tragic happenings. After all, not only are disappointment, sickness, and bereavement inevitable human experiences, but the suffering of pain as well as the enjoyment of pleasure are necessary to healthy personality development. Character develop-

ment takes place not so much "when life flows along like a song" as when one struggles with the painful, disappointing, and even tragic aspects of experience. And people whose hearts are burdened with sorrow will turn to religion, not only for solace, but as a source of power. The minister should be able to use these experiences as a means for the enrichment of personality and the development of strong and socially helpful character.

The conquest of fear and of sorrow is, indeed, as was intimated earlier, a sort of sublimation. Most psychoanalysts recognize two means by which inner conflicts may be resolved. One is by discovering and releasing repressed complexes, and the other by the presentation of loftier and worthier purposes about which the total personality drives may be organized. Deliverance from disintegrating and debilitating inner conflicts, with all their consequences of morbid fears, worry, and grief, may be achieved by the acceptance of an ideal which satisfies the individual and promises him a richer self-realization. It is Dr. Hadfield who, out of his rich experience as a successful practicing psychiatrist, says, "Such freedom can be brought about not only by the liberation of repressed complexes and instincts in analysis, but can also be secured by the presentation of an 'inspiring' ideal able to produce such a revolution of soul that not only the sentiments, but those emotions that we attached to morbid things are aroused to attach themselves to the new ideal. This," he adds, "is what normally takes place in religious conversion."⁵

It need hardly be said that religion, which should be the

⁵ *Op. cit.*, p. 82.

minister's chief resource, is one of the mightiest available means of achieving sublimation. Where else can one find such an "inspiring ideal" as religion presents, one so well able to command a man's utter devotion, to gather up all his wayward and discordant impulses about a noble purpose? Nothing will so increase a man's power, or aid so greatly to overcome paralyzing fears and anxieties, as will religious faith. The man who trusts in God will not be afraid. He may see his plans and purposes upset, he may even find himself facing tragedy and loss, he may "see the things he gave his life to broken," but he will still believe that the Great Purpose with which he has joined forces will ultimately triumph. Even tragedy will be heroic tragedy, like that of Christ, and he will go down in defeat a victor over fear.

The way out of morbid fear and sorrow, then, will be found in the way that religion has so often counseled—in a good, healthy objectivity, in work, in committing one's self to a great and worthy cause, in religious and humanitarian service. "Don't let your troubles stagnate!" Theodore Cuyler once counseled. "They will turn your heart into a fen of bitter waters from which will sprout the rank rushes of ill-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness and they will become a stream of blessing." No one ever gets over real sorrow. Some are debilitated by it; some are embittered; but great souls transmute it into service. The flood-tide of grief may be turned upon some wheel of practical usefulness. And this is the sublimation which the pastor should seek to achieve for the sorrowing.

In a later section we shall discuss in greater detail the function that religion performs in the cure of souls.

5. THE PREPARATION OF THE PASTOR FOR THIS MINISTRY

It is not intended at this time to enter into any exhaustive discussion of the minister's preparation for this task of aiding the religiously maladjusted, but only to suggest very briefly certain minimum requirements

First, the minister must himself have faced honestly such problems as those suggested here, and have thought his way through to firm convictions. Still he would do well to remember Cromwell's word to his parliament, "Pray God, gentlemen, remember that you may be wrong!" He will not try, authoritatively, to compel assent to his conclusions, but only point out what he has come to believe, and the grounds of his conviction. The essential thing is that he himself shall honestly have faced and dealt with a situation such as that which is upsetting his parishioner. He can then helpfully counsel and advise his parishioner as he, likewise, faces his problem.

Second, if the minister has himself known tragedy, or struggled through a period of doubt to final triumph, he will, unquestionably, be better fitted to enter sympathetically into the problem of his parishioner. But actually to have passed through such an experience is by no means essential. One can genuinely share another's experience and problem if one is really a friend.

Third, he must possess a sympathetic, understanding heart. By that is not meant that he feel a mere soft-

hearted compassion. It is not sentimentalism that is required, but a genuine capacity for entering fully and understandingly into a friend's problem, and sharing his burden.

Fourth, he must have trained intelligence, so that he will understand the actual situation, and, if there be involved any moral or spiritual problems that do not appear on the surface, he will be able to help his parishioner discover, face, and deal with them.

Fifth, he must be personally a man of vital religious faith—a faith that can stand the cold brutalities and the hard facts of everyday experience.

SECTION IV
THE FUNCTION OF RELIGION IN
THE CURE OF SOULS

CHAPTER XXIV

THE FUNCTION OF RELIGION

I. THE MINISTER MUST KNOW RESOURCES AVAILABLE IN RELIGION

Not long ago the story was told of a successful practicing psychiatrist in a large city who wrote to the president of a theological seminary asking him if he knew of any Christian minister in the city who was interested in and informed about religion. The psychiatrist went on to say that frequently among his patients were persons who needed help in facing religious problems, or needed the stimulation of their religious faith, or to be put in contact with sources of religious motivation, but that it was exceedingly difficult to find a minister who could render this sort of service. Most of those to whom he has sent patients acted as amateur psychiatrists, made their own diagnoses (which frequently differed from his own, and, in his judgment, were not as competent), and sent the patients back, not only unhelped, but more confused than ever.

There are many resources for helping hurt and troubled men, and one of the greatest of these is religion. The minister, above all men, ought to be supremely interested and competent in this field. He ought to be an expert in the function of religion in the cure of souls. He ought to know what resources are available in religion to aid men and women to effect that adjustment which is necessary when consciences are troubled, when they feel themselves over-

whelmed by circumstances or temptations, when life seems to have no purpose and value, when their world has gone wrong. He ought to be able to advise them as to the aid religion offers in order that life may become happy and successful, that they may achieve a sense of security, serenity, and poise, and that they may feel at home in their world. Can religion help such persons? If so, how? Just as the physician must know what resources are available in medicine, surgery, and hygiene, for the restoration of physical health, so the minister must know what resources are available in religion for the restoration of health of soul.

2. MINISTER'S INTEREST TO AID MEN ATTAIN ABUNDANT LIFE

As already has been said, the minister is not concerned merely to relieve emotional conflicts and strains, which may, possibly, be accomplished by counseling the ordering of one's life on a lower level of moral achievement. "Lowering the conscience threshold" is a device to which the minister cannot give assent. He must keep in mind the larger interests of society. Only that conduct on the part of the individual which, in the long run, will produce the best consequences for society at large can be regarded as satisfactory. Moreover, the ultimate interest of the individual himself is at stake. The minister seeks for him life at its best. And the best life is lived, not on the low levels of easy standards, but on the higher levels where one earnestly strives toward the ideal. The minister, then, in ministering to the cure of souls, needs that which will both clarify ideal standards of conduct and release power

in individual life for the achievement of the ideal. It is by enabling men to live according to wholesome standards that the cure of souls is accomplished. The healthy soul is the one that has achieved maximum living, abundant life. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly."¹

3. HEALTH OF SOUL REQUIRES THAT ONE SHALL HAVE A SENSE OF THE WORTH OF LIFE

Health of soul requires that one shall have a sense of the significance and worthfulness of life. If one becomes convinced that life has no meaning and ultimate value, that it is a vast and stupid futility, doomed to utter and complete dissolution, two results are almost certain. Moods of depression, cynicism, or even black despair almost inevitably overwhelm the soul; some go down before this notion of the futility of existence, others will try to face it with stoic calm, others will flippantly sneer at it, still others try to forget it, or drown it in the pursuit of fleeting pleasures. And a second result of the conviction that life has no ultimate meaning is that the nerve of moral endeavor is cut. What is the use? men will ask, and there can be no satisfying answer.² These are not wholesome spiritual attitudes. Has religion anything to contribute toward the healing of these spiritual maladies?

¹ John 10:10.

² How can life have meaning, or moral effort any significance, for one who holds such views as are frequently expressed by our modern cynics and futilitarians? I quote, for example, from memory, the following: "Man is a sick fly taking a dizzy ride on a gigantic fly-wheel." "Humanity is so much organic scum which, for a short time, covers part of the face of one of the minor planets." "Human life is a combat between jackals and jackasses."

4. RELIGION THE MOST POWERFUL OF RESOURCES TO MEET THESE NEEDS

Now, religion has always been the most powerful of all available resources in winning victory for men in all these areas of need. It unifies their discordant impulses about noble purposes; it effects satisfying social adjustment, both in human and cosmic relationships; it gives life meaning and value.

As we have seen, a deep need of human nature, one that must be met if the wayward and discordant impulses that drive us are to be brought into any unification, is a cause to which we can give ourselves with utter devotion.³ And religion offers us such a cause, a cause so magnificent as to permit no qualifications to our loyalty. It is not merely our petty human cause; it is God's cause. And it is drawn on a cosmic, not merely an earthly, scale. Religion calls upon man, not only to adopt a dependent, trustful attitude toward the august Reality upon which life depends, but to assume toward it an attitude of utter loyalty and devotion. Thus are our scattered impulses gathered up about a noble purpose. As Royce insists, Christianity has always been a religion not only of love but of loyalty.⁴ It is, indeed, a religion of loyalty to a Beloved Community, to the Kingdom of God, to the Founder of that Kingdom, and to the God whose Kingdom it is. And with this Kingdom Christians have always identified the highest achievable good, and this good they have interpreted as the will

³ Cf. George A. Coe, *The Psychology of Religion* (University of Chicago Press), p. xiv. "Life seems to me an ethical enterprise; my life problem concerns the choice of my cause, the investment of my purposes."

⁴ Josiah Royce, *The Problem of Christianity*, Preliminary Note.

of God. It is impossible to conceive a nobler or more worthy object of loving devotion than that which is expressed in that ancient word—the Kingdom. It is a word into which not only Jesus but all his disciples, through all the centuries since, have poured the richest meaning they could imagine. And yet, this call for loyalty and devotion has never been, in Christianity, merely a call for loyalty to an abstract ideal nor even to an institution. As a matter of fact, men are not often deeply moved by abstract ideals. It is as those ideals have found embodiment in great leaders and dominant personalities that they have influenced mankind. So it is with Christianity. It has enjoyed the strategic value of having a great Person, himself the embodiment of the ideal of the Kingdom which he preached, standing at the heart of the movement. And the challenge which Christian preaching has flung to men is that they shall give themselves to Him with utter devotion and loyalty, and share with Him the task of establishing the Kingdom. The Christian religion calls for loyalty to a Leader and to the cause He represents—a leader whom one can trust and follow without qualification, and a cause which is the most transcendent ideal that has ever appeared on the stage of human history.⁵ Religion, then, and above all the Christian religion,

⁵ "In Christianity, belief in, love of, and loyalty to Jesus is the primary motive in the religious life. That has been the foundation of all its forms, and so must remain as long as the name itself endures. The church must continue to emphasize this motive. Personal leadership and personality are at the heart of every great movement in human society. But beyond this personal loyalty to Jesus, social Christianity sees the loyalty to the cause which he represents. The supreme motive in Jesus himself was the love of humanity—*it was redeeming love*—and this must be the supreme

provides a cause to which a man can devote his life with unqualified loyalty.

Again, religion reconciles a man to his brother and to his God when he finds himself becoming isolated by a sense of guilt. It eases the troubled consciences of men. But it does not ease conscience by dulling conscience, nor by counseling the adoption of easy ethical standards. It chooses the difficult path. It points the way to high moral attainment. But it does not merely demand high ethical achievement; it inspires to and mediates power for the achievement of a noble life. And it brings assurance of forgiveness from and reconciliation with those from whom one has been isolated by his wrongdoing. When repentance of wrong done is genuine, and one has committed himself whole-heartedly to those ideals to which religion beckons, he finds himself restored to those dear fellowships, human and divine, which sustain him in his effort and give life its richest values. This function of religion in the cure of souls we must discuss in more detail later.

And yet, again, religion gives assurance of the significance and value of life. Particularly is this the case with our Christian faith. It conceives the end of all our striving as a supremely satisfying life which all may share. It dares to believe in a God who joins us in the struggle for that great good, and who is, himself, the supreme member of that kingdom of blessedness which we seek

motive of every genuine follower of his. . . . The church must throw its supreme emphasis, then, upon the love of, and the loyalty to, the Great Community—humanity” (Charles A. Ellwood, *The Reconstruction of Religion* [by permission of the Macmillan Co., publishers], p. 305).

to establish. It sees the meaning of life in this magnificent adventure—an adventure which we believe we share with the great and awful Reality upon whom our lives depend. In our noblest and loftiest purposes, our faith asserts, we share the very purpose of God; we become, indeed, the organs of his will. It is in these loftiest ideal purposes of man that we read the purpose of the mysterious Life expressing itself in this mighty universe. And the power of the Eternal, religion believes, is behind our moral efforts. Such convictions, it is manifest, must give meaning, value, and dynamic to the moral life.

It is not within the province of this discussion to attempt to justify this faith. Indeed, it is intended here only to state it very briefly. And the inadequacy of the statement is fully recognized. But, while no attempt will be made here to meet any challenge to this view, it may be said that, as compared to it, all materialistic or mechanistic explanations of the riddle of life seem, to the writer, to make an incomparably greater demand upon one's credulity. More will be said later about an adequate philosophy of life. Here it is intended only to indicate that religion has always proved itself a resource of inestimable value in aiding men in this area of need.

5. TREATMENT MUST FOLLOW DIAGNOSIS

But the effective ministration of the cure of souls, as has been insisted upon, requires accurate diagnosis of the nature of the ills that afflict the spiritual life, as well as knowledge of the means of cure. The physician of the body must discover what ails his patient before he can intelligently apply therapeutic methods, and the same prin-

ciple applies in the cure of souls. One weakness of religious ministry to sick souls has been that it has often sought to administer a spiritual panacea without adequate diagnosis of specific spiritual ills. One is reminded of the stories told by medical missionaries to remote tribes of the manner in which their patients who have been given a medicine which has proved effective in the cure of a stomach ache will use the same remedy for burns, cracked heads, or any other ailment which they may suffer. The ministration of religion, then, in the cure of souls, will not be the administration of a panacea but the intelligent use of the resources available in religion to remedy the particular spiritual ailments which are discovered by careful diagnosis. The discussions in the preceding chapters have been intended to throw light upon the nature of these ailments. Let us now see how religion actually operates for the cure of souls in the light of the analysis of human nature, and its forms of maladjustment, presented in these pages.

CHAPTER XXV

THE UNIFICATION OF PERSONALITY

I. THE HEALTHY SOUL UNIFIED AND SOCIALIZED

It has been suggested in this discussion that the healthy soul is that one whose desires, impulses, tendencies, or whatever the inner driving forces of personality may be called, are unified about purposive activities of the greatest worthfulness, and which is *en rapport* with those social and cosmic forces which give meaning and value to life. That is to say, health of soul is to be achieved by a proper unification and socialization of the personality; such *unification* is brought about by the individual giving himself wholeheartedly to the pursuit of interests and purposes of permanent and universal value; and such *socialization* is secured by the making of happy and efficient adjustment with the persons, groups, and institutions that make up the total social milieu, and with God. It is to be noted that we are picturing here a dynamic, not a static, situation. It is in the process of living and behaving that both integration and socialization of the personality is secured; and it is by activities in pursuit of self-chosen purposes that these ends are achieved.

The sick soul, on the other hand, is the disintegrated soul, the one torn by wayward and discordant wishes and purposes, oppressed with a sense of sin and failure, conscious of weakness or ineffectiveness, out of harmony with environmental forces—the physical world, other persons, or God. Such persons find their way to the pastor's

study, seeking guidance and help. They are in need of the resources which religion can supply to aid their restoration to spiritual health.

2. PERSONAL LIFE MUST BE SO ORGANIZED AS TO BE ADJUSTED TO REALITY

The end to be sought, then, is the inner organization of the personal life in such a manner as to unify the drives of one's personality about a way of life that is adjusted to reality, that is, to the demands which the environment, social and cosmic, makes upon man. The integrated and socialized personality has honestly faced toward reality, has taken account of the demands of the situation, and has made an effective adjustment. The disintegrated and isolated personality has failed honestly to face and understand the realities of the situation which confronted him, and, consequently, remains maladjusted.

Now, the demand which reality makes upon us is for a kind of life which cannot be achieved by selfish indulgence. The self-chosen purposes about which life is unified must be socially significant if life is to be adequately and efficiently adjusted to this actual social world. This actual social world demands a real sharing of the life of men; a real control of one's purposes and activities by an attitude of loving good will. Love, then, becomes the great integrating and socializing force of human life. It binds together mankind in a society where each values and respects the other as he does himself, and each seeks the good of others as he does his own. Love seeks the Kingdom. And it is in such a Kingdom as religion seeks that personality achieves its richest fulfilment. Perverse,

selfish pleasure-seeking, which disregards the rights or privileges of others, or the sacredness of other personalities, in order to gain its own ends, does not acknowledge the realities of the social situation, is not adjusted to the demands which the environment makes upon one. It is disintegrating, personally and socially. But love, caring for others as for one's self, is adjusted to environmental social demands. It is integrating. It binds together, both the inner personal life of the individual and the larger life of society.¹

3. LOVE THE UNIFYING AND SOCIALIZING FACTOR

The dominant emphasis upon love as the central characteristic of the Christian religion is, then, no accident. In spite of the general recognition of the centrality of this motive, it may astonish one who never has done so to run through his New Testament or a biblical concord-

¹ See G. A. Coe, *The Psychology of Religion* (University of Chicago Press), chap. xiv, "Religion as Discovery," especially p. 245. "Social valuation is of itself recognition of the real; the evolution of social valuations is a progressive discovery of persons as reals; intense valuation of persons, when it becomes reflective, tends to define itself in terms of a cosmic reality that has a social character. What we have here is nothing less than a law of mental integration. Mind gets itself in hand—localizing dispersed attention, organizing impulsive activities, and realizing a meaning in the whole—by a social process. This process is at once the valuation and discovery of persons."

Also G. B. Smith, *The Principles of Christian Living* (University of Chicago Press), p. 29, "The Kingdom of God is of such a character that membership in it is conditioned upon a spirit of loving good will. It will seek out ways in which men may be served in the spirit of love. . . . It is a social spirit in that it demands right social relationships between men; but it is at the same time a spirit of revolutionary criticism when confronted with institutions which have become formal and out of touch with vital needs."

ance and discover how frequently recurring a word "love" is. The life which the Christian religion seeks is the life that is free from either the dominance of passion or the arbitrary constraints of law, but which is the unconstrained expression of love—"love worketh no ill to his neighbor, therefore love is the fulfilling of the law." It is a life inwardly unified, "being knit together by love." It is a life socialized to the farthest reaches of personality—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." Freedom from disintegrating inner conflicts, and the enjoyment of the richest and most meaningful fellowships, is the experience of the one who truly says "The love of Christ constraineth me!"

No better illustration of the life completely unified and socialized by love can be found than that of the Master himself. It was not so much by direct attack upon diverse and conflicting impulses and ideals that he achieved that strong, stable, self-consistent, noble, and triumphant personality which has won for him enduring admiration and the loyal discipleship of multitudes; it was rather by yielding himself in utter devotion to the task of transforming the world into a kingdom of love—"the Kingdom of God." He envisaged a world in which men should live together on terms of mutual love and respect; a society which should be different from the kingdoms of this world, not so much because of better schemes of social organization, but because of better motives in the hearts of men. And in his own life he exemplified the virtues which would characterize members of the Kingdom, not, indeed, that

he thought of himself as setting an example—he was far too unself-conscious and spontaneous in his manner of life for that—but because these virtues seemed to him to be the only ends worth living and striving for. And these ends and purposes he identified as the very will of God. He faced temptation, of course. The story of the temptation in the wilderness is the dramatic representation of his own conflict with the lower ideals over which he rose triumphant. The bitterest struggle of all was that in the Garden and on the cross when he fought doubts as to God's concern about that which he had believed to be his will. But though the way he had chosen led to a cross he did not turn from it. Love unified the tremendous energies of his majestic personality about the noblest aims and purposes, and, also, made him a sharer of the lives and interests of all men in all ages, rich and poor, good and sinful, happy and wretched, and a sharer, too, of the very love and life and purpose of God himself. This is personality unification and socialization at its loftiest and best.

And so it is with all of us in our own measures. An utter devotion to a noble cause or a great leader gathers up our scattered impulses, heals the disorganizations and divisions within us, and functions to cause the emergence of a unified, effective, and self-consistent personality. Such unification may, indeed, take place on low levels if the causes to which loyalty is given are ignoble and socially injurious. But the goals which our Christian religion seeks—the enrichment of all personalities, the shared life, the Kingdom of love—and the Leader to whom loyalty is given—Christ himself—involves personality unification on the highest levels. And it means, too, the richest social-

ization. The man who loves his family is socialized to that extent. But when he reaches out to the community and the world in loving concern and service, when he realizes the ideal of the Kingdom that a man shall love his neighbor as himself, his personality is wonderfully enriched by that social outreach and that sympathetic entrance into the lives of other men.

4. RELIGION PROMOTES THE EFFICIENT ORGANIZATION OF THE INNER LIFE

Now, the effectiveness of religion in promoting a unified and socialized organization of the inner personal life, one that is happily and efficiently adjusted to the realities of the total environment, must be apparent to all observers. What could have greater dynamic in effecting such unification and socialization than the faith and experience that one shares the purpose of that great Goodness which is the ultimate reality upon which life depends, that the building of a Kingdom of love is indeed the very will of God, and that into the accomplishment of that will we may throw all our vital energies? That our wills and purposes may be identified with His will and purpose?

And this is the faith of religion. How petty and insignificant our little lives seem, and how futile and irrelevant our best efforts, until we conceive of them as caught up into the will and purpose of the Eternal, and thus given cosmic meaning and support. Our effort, then, for goodness, and for a socially useful life, is not a lone and quixotic adventure; it is a fulfilment of the will and purpose of God. The friendly forces of the universe are be-

hind such efforts. Nowhere else can be found such power to unify our wayward and scattered impulses, to effect the inner organization of personal life so that it shall be directed to worthy ends, as in religious faith.²

5. THE WORTHFULNESS OF THE UNIFIED AND SOCIALIZED PERSONALITY

As we have seen, one of the afflictions of the sick soul is his loss of self-respect; he has lost confidence in his own worthfulness. That he should be restored to self-respect is essential to his rehabilitation. Can religion do anything to restore to him this lost confidence?

So far as the Christian religion is concerned, its central emphasis is certainly upon the worthfulness, indeed, the sacredness, of every personality. Personality outweighs in value all material things. "What shall it profit a man,"

² Reinhold Niebuhr, *Does Civilization Need Religion?* chap. ii, is an excellent discussion of this subject, and of that taken up in the succeeding paragraph. See p. 22, "The value of religion in composing the conflict with which the inner life of man is torn is that it identifies man's highest values, about which he would center his life, with realities in the universe itself, and teaches him how to bring his momentary impulses under the dominion of his will by subjecting his will to the guidance of an absolute will."

Also p. 50, "Religion is in short the courageous logic which makes the ethical struggle consistent with world facts. In its most vital form religion validates its sublime assumptions in immediate experience and gives man an unshakable certainty. It thus becomes the dynamic of moral action as well as the logic which makes the action reasonable." (By permission of the Macmillan Co., publishers.)

See also Shailer Mathews, *The Gospel and the Modern Man*, p. 291, "The new life that comes from the presence of God expresses itself in moral impulses that—let us say it with all reverence—are like the moral impulses of God. The fruit of the spirit was love, joy, peace, kindness, goodness. For what else is morality than to live out the new life—the divine life which is really ours because God is working with us." (By permission of the Macmillan Co., publishers.)

Jesus asks, "if he shall gain the whole world and lose his own soul?"³ That is, how is a man benefited if he gain all the *things* men strive for—wealth, power, position, or the gratification of selfish desires—but finds, in the end, that his personality is debased and enslaved instead of enriched and liberated? "A man's *life* consisteth not of the abundance of the *things* that he possesseth!" And it is the man's life, his personality, what he essentially is, that is the greatest value earth knows. For Jesus, any human personality, however depraved and debased it might be—and the pathetic word "lost," as it falls from the lips of Jesus, applied to some of the unhappy creatures about him, carries infinite tragedy—was of so great value that he would gladly give himself utterly to restore such a one. The cross of Christ is the symbol of the value he set upon a man, even a lost man.

But Jesus' interpretation of the value of personality by no means ministers to man's selfishness. The noblest personality, according to Jesus, is the one most marked by godlikeness. "Be ye perfect as your Father in heaven is perfect," he admonished his disciples. And how does that godlike perfection show itself? By loving one's enemies, doing good to those who hate one, and praying for those who spitefully use and persecute one. For so God himself does. He makes his rain to fall and his sun to shine on evil men, even as on the good. He deals with all in love. And those who have achieved the most worthful

³ "To gain the whole world and lose a soul would be a poor bargain for God as well as for man. *Personality is the one infinitely valuable treasure in the universe.* If God is, he cares; if he cares, he cares for personality. 'For Jehovah's portion is his people' " (H. E. Fosdick, *The Meaning of Prayer* [New York: Association Press], p. 49).

and most godlike personality will also be controlled by a love which is prepared to pay any price that love demands! To be saved is not merely to be a fortunate beneficiary of grace. It is to be a sharer with Christ, and with God himself, in that life of love which might even face the necessity of walking the way of the cross. The one who would be His disciple must take up his cross and follow after Him. But how can one come to a nobler conception of the worthfulness of his own personality than that he may become a sharer with God in the task of building a Kingdom of love among men; that he may dedicate his life to creating and conserving these spiritual values to be achieved by the human family, but which have their source in the will and purpose of the Eternal? In no way, surely, can a man be so well rehabilitated in his own self-respect as in this manner. His personality thus unified about purposive activities of eternal significance, and socialized in fellowship with a universal community of worthy spirits, he can think of himself without shame. He will think of himself humbly, indeed. His attitude will be the opposite of those delusions of grandeur with which persons, facing away from reality, compensate for inferiority feelings. But he will be a humble sharer in a great and noble enterprise, and, as such, established in self-respect. As a matter of fact, whereas the divided soul inevitably thinks much about himself, the unified and socialized person will think little about self. He will be concerned about the tasks to which he has given himself. A healthy objectivity will possess him. In losing himself he will have found himself. And religion performs for him this great service.

CHAPTER XXVI

FORGIVENESS AND RECONCILIATION

I. RELIGION DISTURBS THE CONSCIENCE

A needed service which religion may render toward the cure of souls is to disturb the consciences of men. But this is precisely one of the services of religion to which a good many psychiatrists will object. They will say that the demand which religion makes that men achieve impossible standards of conduct is one of the chief causes of the disturbances of the emotional life which they are called upon to adjust. The contention of these pages, however, is that the cure of souls is not the mere adjustment of emotional tensions. Lessening the demands of the ethical life is too high a price to pay for that relief. Life, to be at once personally satisfying and worthy of religious approval, must be lived at its best. It is only as life is adjusted to the best that a man knows or dares to believe that real health of soul is achieved. The minister will strive to bring men up to this best; he will insist upon the grave immorality of being satisfied with the merely good. He seeks for men that robust health of soul which belongs only to those whose entire personalities are unified about the effort to achieve the noblest and most ideal way of life, and who live in harmonious relations with those forces, personal, social, and cosmic, which represent for him the universal and abiding community.

Now the difficulty with many sick souls is that they are too little disturbed about the quality of life they live,

both in their more intimate personal character and in their wider social relationships. Conscience needs to be aroused and quickened if they are not to drift to low levels of unwholesome living. If life is to become rich and satisfying, if the potentialities of their personalities are to reach maximum development, then they must be brought to view their present way of life with profound dissatisfaction and unrest. This is an important function of the minister. The elemental need of many souls, if they are to be made whole, is that they shall be brought to a conviction of sin.¹

2. DISTURBING THE CONSCIENCE ESSENTIAL TO SALVATION

In an article entitled "Evangelism in the Light of Psychiatry,"² the Rev. Anton T. Boisen, speaking from the point of view of a chaplain in a hospital for the mentally sick, said:

The more I see of the experiences through which our patients are passing, the more I am convinced that conflicts and disturbances are not necessarily evils, but are merely incidental to a needed reorganization of the personality. . . . Most men, even those who

¹ Reinhold Niebuhr's *Does Civilization Need Religion?* is, throughout, an argument that if the Christian religion is to be redemptive it must arouse the consciences of men with regard to the unideal aspects of social, economic, and political life. "The question which faces the modern church is whether it will help to hide or to discover the limitations in the ethical orientation of modern life. . . . The contempt for ethical opportunism implied in the whole idealism of Jesus and its scorn for immediate advantages are the very ethical values which the generation needs. . . . If the authority of Jesus prompts men to an imagination which escapes the defects of contemporary morality, its influence will be redemptive" (pp. 76-77). (By permission of the Macmillan Co., publishers.)

² *The Journal of Religion*, January, 1927, pp. 76 ff.

have had every advantage, go through life absorbed in the petty and trivial and the selfish and even in that which makes them loathsome in their own eyes, and forgetful of the great issues which are of enduring importance to themselves and to the race. It is the church's business to *save* such men, and that means to disturb their consciences with regard to the quality of the life they are living in order that they may turn and be made whole, and to do so before they perhaps develop symptoms which bring them to some such institutions as ours.

Now, undoubtedly, the vast majority of men who live such unwholesome lives manage to keep from falling into this abyss; and yet, when one remembers that in America there are more persons in hospitals for mental and nervous diseases than in all other hospitals put together, and that in the majority of these cases there is no discoverable organic disorder sufficient to account for the disturbance, it is evident that Mr. Boisen warns against a very real though dreadful possible outcome of such unwholesome living, unless a reorganization of the personality on a more wholesome level is, indeed, effected. It is a very important function of religion, then, as it ministers to the cure of souls, to disturb the consciences of men with regard to the inferior lives which they so often live. It calls upon men to face the facts.

The minister ought to be on his guard, however, that he does not satisfy himself merely with disturbing the consciences of men about the grosser forms of sensual gratification. It is comparatively easy to arouse conscience here. All the "mores" and ancient conventions will be on his side as he arraigns licentiousness, drunkenness, indulgence in drugs, and such forms of evil. But even good people are extraordinarily callous to many

forms of sin frightfully disruptive of our modern social and economic life. These evils are so largely the by-products of the machine age, and the occasion of their appearance so recent, that they are as yet scarcely recognized by the "mores." Prohibition is about the only social question upon which there is much public conscience, even among church folk. But corporate greed and exploitation, the use of the vast power in the hands of the very rich to the disadvantage of the very poor, the lust for profits which so largely controls the production and distribution of goods, the racial ill-will and international self-seeking so marked at the present time—all these, and others like them, are sins about which there are few troubled consciences, and about which, indeed, it is very difficult to disturb the consciences of the present generation. Yet they violate love and deny brotherhood; they stand in the way of the building of the Kingdom. And religion must disturb the consciences of man about social as well as individual wrongdoing, about sins of the spirit as well as sins of the flesh, if the purpose of God in Christ, "that the *world* through him might be saved," is to be achieved.

All of this calls for a program of religious education, including preaching, worship, and every activity which the church controls, calculated to create as sensitive consciences with regard to social as to individual ethics. No standard of conduct ought to be acceptable to the Christian which ignores ethical problems inherent in our modern industrial and economic order. And no minister ought to permit his people to remain smugly complacent about the vast inequities and wickednesses of contemporary

economic life from which they may be gaining personal advantage.

3. THE SENSE OF GUILT AND THE NEED OF FORGIVENESS

It is to be remembered that the sense of guilt arises when one becomes aware that his life does not measure up to the standards which to him are acceptable. A man cannot maintain his self-respect if he indulges in conduct which he could not respect in others. He ought, he feels, to live more worthily. And if he fails to do what he ought to do, he is troubled in conscience; there is a feeling of frustration, of inadequacy—a sense of sin. It is not necessary to point out again that the source of these standards is social—the expectations of the groups that are significant for him, supplemented by his own revaluation of conduct as he has deliberated upon it; nor that the feeling of “oughtness” is to be traced genetically to social pressure. It is sufficient here to emphasize the fact that the acute disturbance which we generally call the troubled conscience, or the sense of guilt, and which makes it impossible for him to enjoy peace of mind, arises from the awareness that he has violated those standards of conduct which, in his own judgment, a man ought by all means to maintain. He reprobates himself; those whose good opinion he cherishes will reprobate him, if they come to know what he really is; and God is offended.³

Now, two courses are open to him: he can try to justify

³ Anyone who doubts the genuineness of this need for forgiveness and reconciliation is recommended to consult any hymn book or prayer book and discover how large a place the expression of this need receives. And hymns and prayers in which the emotions and aspirations of the soul find expression give a much more valid insight into human needs than does any work on systematic theology.

himself in his own eyes. He feels his self-respect threatened, and uneasily he pushes this feeling of guilt into some remote corner of his mind. He will not look at it, nor acknowledge its presence. And by a variety of devices, at some of which we have already looked, he will try to persuade himself that everything is well. But all the time he knows that all is not well. There is inner disharmony and dissatisfaction. There are moods, anxieties, distempers, emotional tensions. In this unhappy condition many people get along somehow all their lives. But not a few break down under it, so as to require the professional attention of those who minister to the mentally or emotionally maladjusted. Probably a majority of "nervous breakdowns" are due to such emotional conflicts. Ultimately he may give up the pretense and the struggle, and yield to his selfishness or his impulses. He may effect a personality unification on a low level and find a socially undesirable stabilization of character there. Or, yielding to impulse and passion, he may take the downward path to personality disintegration. The end may be disaster. The second course open is the clear recognition of failure, the frank acknowledgment of guilt, and the quest for forgiveness from and reconciliation with whomever has been offended or alienated by the former way of life. This involves, of course, a stern determination to bring one's life up to the approved standard, with the help of whatever resources are available for that purpose.

4. RELIGION BRINGS ASSURANCE OF FORGIVENESS AND RECONCILIATION

Now this consciousness of forgiveness from and reconciliation with those persons and groups, human and di-

vine, from whom we have been alienated, is one of the deep needs of our human nature. It grows out of the social nature of personality. All that makes us human we have become in process of social interaction. We simply cannot live totally isolated from social support. The man, then, who feels that he has offended, needs assurance that he has been forgiven and received again into the fellowship which is, to him, supremely precious.

And religion, as we know it, brings this assurance of forgiveness and reconciliation. Perhaps it would not be too much to say that, in one way or another, religion has always and everywhere performed this function. Religion certainly involves a sense of happy adjustment with the total environment, the social and cosmic forces upon which life depends; and all plans of salvation and programs of redemption have been mechanisms for recovering that adjustment when it has been broken. Elaborate and fantastic theologies have been evolved to explain how forgiveness might be granted and reconciliation secured, not only in the Christian religion, but in many others. The important thing, however, is that religion has operated mightily to bring to men this necessary assurance.⁴

⁴ The word "atonement" is significant here. The deep need is that the person who has become isolated by his sin shall be reconciled, made "at one," with those with whom he seeks identification. What such atonement means in modern terms is well stated by G. B. Smith in his section of *Atonement* by Burton, Smith, and Smith.

See also Shailer Mathews, *The Gospel and the Modern Man* (by permission of the Macmillan Co., publishers), p. 206. "The forgiveness of sins is really the negative side of what is also called positively the new life in Christ. A really Christian soteriology must be vital as well as moral. . . . In forgiveness we are dealing with the emancipated spiritual life rather than the removal of superimposed sentences."

The need for confession of sin committed, or of wrong done, has been steadily insisted upon by all the higher religions, as a condition of forgiveness and reconciliation. "He that covereth his sins shall not prosper," said the Hebrew wise man, "but whoso confesseth and forsaketh them shall have mercy."⁵ "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"⁶ says John's first epistle. And James, in his epistle, admonishes the readers, "Confess your faults one to another, and pray one for another, that ye may be healed."⁷ The psychiatrist, in his emphasis upon the necessity of bringing the hidden evil out into the open, has the backing of religious experience.

The Catholic church has its confessional which has been a source of healing for multitudes of hurt souls who have poured out their sad tales of defeat and sinfulness. And one hears much today of the need of establishing a Protestant confessional where spiritually sick people can unburden their souls to a wise and sympathetic counselor.⁸

⁵ Prov. 28:13.

⁶ I John 1:9.

⁷ James 5:16.

⁸ W. F. Halliday, *Psychology and Religious Experience*, pp. 240-44, has an excellent discussion of the significance of confession in the achievement of a sense of forgiveness, and of the place of the minister as mediator between God and sinful man. The Catholic and Protestant points of view with respect to confession are considered.

See also W. A. Cameron, *The Clinic of a Cleric* (New York: Ray Long and Richard R. Smith, publishers), chap. i, "Clinic and Confessional." Out of a successful experience of many years in pastoral counseling Dr. Cameron says, "A confessional of some sort there will always be. There will always be souls bound by anxiety and fear and guilty secrets, who feel that they must turn somewhere for guidance and hope. . . . Let a minister give himself to this priestly task and he will be convinced anew of the reality of religion, of the presence of God in his own life, near and forgiving" (p. 14).

The need for a confessional, from our point of view, is not to provide a place where a transcendently authoritative "I absolve thee" can be uttered. The minister does, indeed, stand to the sinner as a representative of society, and of God, and he may, by word and attitude, bring assurance of reconciliation to those who seek it.⁹ But the chief function of the confessional will be to give people an opportunity and a help to bring out into the open the sins and difficulties which they tend to hide even from themselves, and which, so long as they remain hidden, will trouble the conscience and tend to isolate them from God and from their fellows. Reconciliation, the sense of happy adjustment, cannot be secured so long as one endeavors furtively to push the real causes of maladjustment out of consciousness. The difficulties must be brought to the focus of attention, and effectively dealt with. And it is this function that the confessional should perform.

It is not necessary, of course, in order that peace of conscience and relief from the sense of guilt be secured, that confession shall be made publicly, and assurance of forgiveness be formally given. There are occasions when such a course will be necessary, but many others when it will not. Wrongdoing, of course, must be righted, so far

⁹ "Of course, none but God can forgive sins. It is also true that to those who share the spirit of Jesus—the spirit of love, sympathy, faith—there is committed the power to forgive. By such language I mean something profoundly simple and gloriously true. In all love and faith there is healing power. . . . The Christian by his message and influence can loose spirits in prison and give liberty to them that are bound. Released from his own sins by the restoring grace of God, he seeks in turn to save his fellows. This is the true spiritual meaning of Christian priesthood" (W. A. Cameron, *ibid.*, p. 12).

as that lies in one's power. It may be that confession to other individuals, and restitution of wrongs done, will be required. Certainly, in confession to God—with whom one can, indeed, with whom one must, if confession be sincere, be one's own honest self—one has the experience of gaining clarifying insights. The therapeutic value of confession in the cure of souls is very great and must come up for consideration again later.

But, in its essence, the achievement of a sense of forgiveness and reconciliation is a subtler process than the hearing of a formally spoken word of absolution. It requires that which confession so often has achieved, namely, that one bring out into the open the failing that has brought defeat, that one face it frankly and honestly and deal with it realistically. It is not the mere confession, but what follows confession, that counts. What is necessary is that there be such a change in the inner life as well as the outward conduct of the individual that he becomes reinstated in his own self-respect, so that he feels once more in his heart of hearts that he belongs in that fellowship which he cherishes as of greatest worth. He does not belong in the company which is satisfied to live on low levels. His desires are those of the higher group, living the more difficult but more profoundly satisfying life; his ideals are those of the nobler company; his purposes are their purposes—yea, the very purposes of God. Thus he stands "at one" with his beloved community, received, reconciled, forgiven. The restoration of the sick soul requires that he feel this assurance of reconciliation with that community in which he must hold fellowship if life is to give him lasting satisfactions. Not otherwise can he

have peace of mind. Within that fellowship he is saved. Outside of it he is a lost soul.

And religion brings assurance that man may thus be restored, reinstated in the most significant fellowship that human experience can know. The particular theological formulation is of little concern, and the minister will not, at such a time, consider it his primary task to bring about any theological reconstruction. Indeed, more harm than good may be done by such an effort. The Roman Catholic, undoubtedly, will best receive such a sense of reconciliation and forgiveness through the confessional and penance. Protestant evangelicals will be helped by whatever theory of the atonement may seem to them reasonable. For the simple believer such reconciliation will be restoration to the favor of God. For others it may be a sense of harmonious adjustment with the total environment, social and cosmic. By whatever means, the individual's personality has achieved unification through identification of his interests and purposes with the interests and purposes of that community whose standards and values represent for him the permanent and universal values of life. However theoretically formulated, or by whatever process achieved, the significant thing is that the disintegrating experience of isolation is ended, and one finds one's self once more received, reconciled, and reinstated in that fellowship, social and cosmic, which gives life its profoundest meaning and value.

CHAPTER XXVII

THE SUBLIMATION OF INSTINCTS AND IMPULSES

I. NATURAL IMPULSES CANNOT BE GIVEN UNFETTERED FREEDOM

If men were not driven by natural impulses they would not be tempted to sin. But neither would they do anything else.¹ The driving forces of human life are the basic organic hungers—for food, for shelter, for self-preservation, for response from and recognition by others, for sex gratifications, and so on. Not only do these impulses and hungers constitute the driving forces of human life, but their expression and satisfaction provide the biological basis for our whole system of values.

Now, as we have seen, these impulses and hungers in their elemental forms cannot receive complete release and gratification in human society. If, for example, one sought to satisfy one's hunger for food everywhere and in every way that one's appetite might dictate, or to gratify one's sex instincts in the same manner, social life would be impossible. Consequently, man, even the most primitive men, developed "folkways"—the approved ways of satisfying these organic hungers. And out of these folkways both primitive "mores" and modern morals have developed.

¹ See H. N. Wieman, "How Religion Cures Human Ill," *Journal of Religion*, VII, No. 3 (May, 1927), 263-76. Dr. Wieman begins his article, "Human nature is God-bent. It is also hell-bent, and for the same reason."

What we wish to reiterate here is that the inner conflicts which prove so disastrous to satisfactory personality development and integration arise from this tension between native impulse and moral standards—moral standards which have their origin and find their authority in social custom, but which usually are given added sanctity through interpretation as the will of God.

2. REPRESSING AND SUBLIMATING IMPULSES

One hears a great deal about the evil results of repressing the instincts. This already has been discussed in these pages. Complexes, we are told, result. The instincts, repressed, are driven down into the "unconscious," but they go on working nevertheless, seeking some form of expression. The organic hungers seek satisfaction. The result is that the instincts emerge in crooked and perverse forms of behavior. The hungers are satisfied in abnormal ways. The other course open is that these instincts and impulses may be sublimated; these elemental drives of human life may be so redirected that they shall result in socially desirable forms of behavior.

Now, however much mythology there may be in all this, it is clear that it has some basis in experience. Mere repression of one's impulses does result in unwholesome attitudes and behavior. But, on the other hand, in human society it never has been possible to give impulse unfettered sway. Social order would be wrecked. Merely to yield to immediate impulse would be to revert to the animal level and sacrifice all the rich fruitage of millenniums of cultural development. That process which the psychologist calls sublimation always has operated, and

the organic drives have been harnessed to socially desirable purposes. But, certainly, one of the most difficult tasks of the moral life always has been, and doubtless always will be, to tame and sublimate these wild and discordant impulses and make them servants of the higher life.

And this is precisely what religion undertakes to do. It brings the highest social values to the focus of attention and calls for loyalty and devotion to them. For sublimation is not accomplished by direct effort so much as by indirection. A man does not say, "I must sublimate my sex instinct into a passion for social welfare." But, rather, some ideal end—social welfare, art, science, or whatever it may be—becomes so much the center of attention, so fascinating an object of pursuit, that unconsciously all the powers of one's total personality are set to work to seek its furtherance. So religion does. It seeks first the Kingdom. It floats before men's eyes the vision of a society in which love and righteousness reign. And it summons men to become fellow-workers with God for the establishment of that beloved community.

It ought not to be thought that the sublimation of impulse is required only by those who grovel in the grosser forms of sin. One sees readily enough the necessity for sublimation in such characters as O.B.D. ("Old Born Drunk"), and others described by Harold Begbie in *Twice-Born Men*. But the necessity is not quite as easily seen in the cases of fine, upstanding, clean-cut men of our acquaintance. Yet all must achieve such sublimation. All have the task of getting the drive of these elemental passions behind socially useful and constructive enter-

prises. In the degree in which one fails, one either lives on low, animal levels or suffers inner discord and unhappiness. Inner peace, abounding joy, the sense of adequacy, require the sublimation of impulse.

3. RELIGION GIVES MORAL REINFORCEMENT, COSMIC AND SOCIAL

The great difficulty which a man faces in the effort to overcome a defect of character is, of course, that he feels unequal to it. The Apostle Paul has described dramatically the struggle between "the law of his mind"—the moral law which he saw and approved, but could not keep—and "the law that was in his members"—the tug of appetite and the drive of wayward impulse—which brought him into subjection to "the law of sin and death." This is the age-old struggle for moral achievement, and few men can succeed in it without a sense of divine reinforcement. This, of course, was the solution which the apostle experienced. "I thank God," said he, "that the law of the spirit of life in Christ Jesus doth make me free from the law of sin and death."² And, whatever the theological formulation may have been, this has been the experience of multitudes of men. Religion has been a power, seemingly outside themselves, upon which they have laid hold, and which has laid hold upon them, and which has won for them the victory. There has come a sense of cosmic re-enforcement, without which defeat would have been inevitable.³

² See the apostle's entire discussion, Rom. 7-8: 2.

³ "The belief that there is a moral purpose in the cosmic process makes it possible to devote one's self to a moral cause, confident that thereby one is enlisting the co-operation of God. From a practical point of view

Now, however this process is to be psychologically explained; the experience is a very real one. And this major function of religion in ministering to the cure of souls by releasing a powerful dynamic for moral achievement must not be neglected. After all, a central conviction of religion, as we know it, is that there is a moral purpose in the cosmic process, "a power greater than ourselves making for righteousness." What, then, is more to be expected than that, when a man seeks to share that purpose, he shall find that power available to strengthen his endeavors? There is no good reason to doubt that the resident spiritual powers of the universe, the will and purpose of God, are back of the efforts of the upward-striving soul. And this experience of divine re-enforcement has served to bring multitudes of men into the ranks of those who were "more than conquerors."

But religion provides social as well as cosmic support in moral endeavor. This is the significance of the church, and of all Christian societies. Few persons, indeed, who have been living an unwholesome life can succeed in a new way of life, except by breaking away from old associations and finding new ones which will support them in the new endeavor. And the church represents such a

faith is the means of "sublimating" many an impulse which otherwise finds no wholesome pathway of expression. The socializing effect of communion with God as a means of giving outlet to pent up or concealed emotions should be more widely recognized. In prayer, one can be his honest self. Integrity of life becomes possible in this relation to One who understands as no human being understands. Such an inner unification of purpose can be carried over into the everyday situation, enabling one to overcome in the consciousness of new-found strength" (G. B. Smith, *Principles of Christian Living* [University of Chicago Press], p. 98).

fellowship of persons striving to achieve the ideal; it is a "beloved community" of those who seek to realize the kingdom of God on earth. Of course, it falls short of its ideal; it is shot through with human imperfections. Yet it is a company of earnest people who, with all their shortcomings, seek to understand and share the mind of Jesus, and accomplish his purposes in the world. And to be a member of such a goodly company gives support to the individual's efforts. The profound necessity men feel for social support has been discussed in our earlier study of human nature; organized religion in all its forms has always provided such support for its devotees.

And there is not only the church. There are all sorts of organizations in which a man may find fellowship and support in the way of life to which he has committed himself. To become a participator in social efforts to advance ideal ends, as the elimination of the liquor traffic, the establishment of international peace, the liberation and enrichment of personal and social life, the dominance in society of righteousness and good will, is to find one's own purposes strengthened. In sharing the life and activities of a group, one comes to share its purposes. Religion, then, in the various forms of social groupings seeking ideal ends which it has inspired, has provided significant means of social support for those who would live the good life.

4. RELIGION AND SUBLIMATION

The means by which religion aids in taming and sublimating our wild impulsive instincts, and of getting their drives behind socially useful and spiritually significant purposes, may be summarized as follows:

a) Religion presents an inspiring ideal—the ideal of

the Kingdom of God—which is capable of so captivating and firing the imagination that the scattered impulses and drives of one's personality become organized about the dominant purpose to achieve that ideal. As a discordant and inwardly torn nation may be unified and its conflicting energies co-ordinated about some great purpose in time of crisis, so a divided and discordant self may be unified and its impulsive drives set to work to bring to realization the ideal which religion cherishes. This is sublimation.

b) Religion brings an assurance and an awareness of cosmic support in the struggle. The values, purposes, and objectives of the higher life are felt to be not merely the results of our petty human contriving but to have their roots deep in the nature of ultimate Reality. They are the values, purposes, and objectives of God; we co-operate with him to create them. The universe backs our effort for the good life, and tremendous forces are thrown into the struggle on the side of our nobler purposes. Thus, satisfying avenues of expression are opened up for the drive of impulse; and the goals set are identified as the very goals toward which the vital urge of the universe, God himself, is moving.

c) The church provides an intimate social group in which we may hold membership, and which serves both to clarify the ideals which we cherish and to give social support to our endeavors. One does not stand alone, but in a goodly company where one's loftiest purposes are shared. Thus to be sustained by such a fellowship is a matter of greatest consequence in accomplishing sublimation.

CHAPTER XXVIII

AN ADEQUATE PHILOSOPHY OF LIFE

I. THE NEED OF AN ADEQUATE PHILOSOPHY OF LIFE

The sickness of many souls, as already has been said, arises out of the fact that they have been unable to make adequate adjustment to some unfortunate experience. The view of life which they have entertained, indeed, even their religious conceptions, left no room for the tragic experiences which sometimes are inevitably encountered. Men, unhappily, sometimes find the very foundations of the sustaining convictions of their lives swept away from under them, and their world goes to smash. Nervous breakdowns, moodiness, anxiety, despair, irritability, cynicism, bitterness, and other unfortunate and debilitating attitudes result. The trouble, of course, lies in the way in which the individual faces the situation; other persons facing precisely the same sort of trouble come through it with lives enriched and ennobled, touched with a new and profound quality.¹ There can be no complete cure for the person who finds his world out of joint and is overwhelmed by it, except by a complete revamping of his entire outlook upon the universe and of his attitude toward it.

¹ Says L. D. Weatherhead, *Psychology in the Service of the Soul* [by permission of the Macmillan Co., publishers], p. 5, "The natural result of continual pain is rebellion and depression; and if the suffering saints have been—as they have been—strong in character, it is not through pain, but through their *attitude* to the pain that they triumphed."

Now, our philosophy of life and our religious conceptions are, of course, the result of the experiences we have undergone, including the teaching we have received, interacting with our own deliberative consideration of the meaning of it all. And the unfortunate fact is that many persons have been subject to such influences that they live in an imaginary world which has very little likeness to the world of actual reality. There are horrific aspects of life which they never have taken into account. And when, suddenly and unexpectedly, they are struck by some accident or misfortune, or stark tragedy stalks into their lives, they are caught totally unprepared. They find it quite impossible to adjust themselves to this new and unhappy situation, and breakdown results.

2. RELIGION AND THE PROBLEM OF EVIL

Religion has always wrestled with this problem of physical evil and has suggested many ingenious explanations which have aided men in their efforts to maintain sanity and poise in the midst of adversity. Men have been counseled to submit themselves to the good but inscrutable will of God. The purifying, and the sympathy-widening, benefits of suffering have been enlarged upon. Or suffering has been considered an inevitable aspect of this present evil world, for which God will more than compensate his faithful servants in a glorious future. And much else. One would not willingly rob any stricken soul of any help he might find in these explanations. Unfortunately, however, they never seem quite to fit all the facts; and at best they never result in much more than dumb submission. How can they satisfy one, for ex-

ample, whose beloved child has died in agony from a preventable disease, and as the result of someone's carelessness? Can that be the good will of God? And is dumb submission the proper attitude?

3. A LAW-ABIDING UNIVERSE

A fundamental readjustment in the thinking of many sick souls would seem to be that they must be brought to understand that we live in a law-abiding universe, and that religion is not a sort of magic which will suspend law. Man is, indeed, thanks to science, steadily increasing his control of the physical universe and making it serve human need. Pious submission was, perhaps, the best attitude toward disease, pestilence, famine, and other ills, when methods of control were unknown. Prayer for relief was, of course, inevitable. But now the intelligently religious man will not look for supernatural intervention. He knows that natural events operate according to natural causes. If anything is to be accomplished it will be accomplished by operating within that causal sequence. And, cherishing human values as he does, he will do everything in his power to frustrate those forces in the physical universe which bring sorrow and suffering to men, and to co-operate with and release those forces which bring enrichment to the common life.

When Margaret Fuller's statement that she "accepted the universe" was reported to Thomas Carlyle, it is said that he remarked, "Gad, she'd better!" But someone else has commented, "Gad, she'd better *not!*" And the story of the betterment of conditions of life on the planet is the story of the patient and sacrificial services of those who would not accept things as they were

but strove to make them better. And this is essentially a religious quest. Religion seeks the good life and cherishes human values. The present challenge to religion is that it be united with the scientific method in order that man's increasing knowledge and control of the resources of the physical universe may benefit rather than militate against human welfare.

4. THE REIGN OF LAW UNIVERSAL

It is not only in coping with physical evil that we need to recognize that ours is a law-abiding universe. The psychological and social sciences represent an effort, admittedly tentative as yet, to discover and state the laws governing personality development and social life. The conviction underlying these newer sciences is that law operates here as truly as in the physical world. If, therefore, we wish to overcome such evils as dependency and delinquency we shall need to understand the conditions out of which these evils arise and the steps which may be taken to rid the world of them. All of this, of course, carries important implications for the development of an adequate philosophy of life. What shall one say, for example, if one is overwhelmed by the widespread problems of poverty or criminality which afflict human life? Or, still more, if he has been hurt in his own person, or in that of one dearly beloved, by, say, the vicious act of a depraved individual? Shall he become embittered, cynical, convinced that he lives in a world in which goodness has no ultimate significance, a world hostile, or at least indifferent, to our moral values? Or shall he see this tragic circumstance as a symptom of man's failure to bring personal and social life under intelligent control, and as a

challenge to gain a profounder understanding and application of the laws controlling personal development and social relationships. After all, what kind of spiritual universe would this be if violation of its laws did not bring disaster? Again, the situation calls for a wedding of the religious motive to the scientific method. Only so can individual and social life be purified, liberated, enriched, and ennobled.

To recognize that we live in a law-abiding universe; that religion is not a magic that suspends law in the interest of its devotees, but a quest, shared with the Eternal, for the constant improvement and enrichment of human life; and that the task of ridding life of its darker and more tragic aspects, which religion accepts, must be carried forward by means of an increasing knowledge and use of the laws controlling the physical and spiritual universe, is a long step toward that adequate philosophy of life which will undergird the religious man in the face of trying circumstances.

5. GOD NOT INDIFFERENT TO OUR HUMAN VALUES

Such a view as that indicated does not at all involve a conception of the universe, or of God, as indifferent to our human values. Our human experience makes known to us friendly forces in the universe with which we may co-operate. God works together with man to achieve for him the good life. It is certainly intellectually respectable to take "the religious view that a great Goodness is seeking through us the achievement of the highest human life in social relationships."² Between such a religious view

² T. G. Soares, *Religious Education* (University of Chicago Press), p. 151.

and the scientific world-view there is no incongruity. Moreover, it is difficult to see how better conditions could be provided for that quest than those which actually obtain in this divine-human adventure on our planet. Certainly, the conception, that we are laboring together with God in exploiting the resident forces of the universe and in cultivating the noblest capacities of man in order that liberated and enriched personalities may share, in righteousness and love, the life of the beloved community, is one of the most satisfying and dynamic views of the meaning of life that can be offered.

6. THE AIM—ABUNDANT LIFE AND ADEQUATE ADJUSTMENT³

Such a view will make for both abundant living and adequate and satisfactory adjustment to the social and cosmic process. Indeed, both are aspects one of the other. The life that is adequately adjusted to the rich and ever enlarging opportunities of human experience is an abundant life. The characteristic of our human nature that lifts us above the brutes lies in the vast potentialities we possess for wider experience. Unnumbered capacities, aspirations, and ideals are the treasures of men of which the lower orders of creation know nothing; to be awakened, responsive, released, adjusted to all of this, is to enter into life.

Of course, the personality adequately adjusted will take cognizance of certain features of experience to which one can do nothing else but submit. We all must die.

³ An admirable discussion of abundant life as the goal of religion, and, indeed, as the goal toward which the cosmic process moves, will be found in an article by A. S. Woodburne, "The Goal of Religion," *Journal of Religion*, April, 1932, pp. 214-29.

And there will be many other situations which, perhaps, man never will control as he might wish. The most adequate and efficient adjustment to these situations is to recognize and accept them without repining. They may be faced with serenity and poise. What the ultimate good purpose of God may be does not yet, perhaps, appear. But we can enlist under the banner of the Eternal to eliminate every stubborn but removable obstacle that stands in the way of the achievement of the good life for all; and we can labor together with Him to discover and explore all those rich possibilities of social living with which our human nature has endowed us.

The hiatus, then, between human aspiration and that which is possible of achievement never will be completely closed. We must adjust ourselves and our desires to that which is attainable. No doubt, much unhappiness exists and always will continue because people seek that which is forever beyond reach. But the possibilities of achievement in the enrichment and improvement of life incalculably exceed anything that we have yet accomplished. Working together with God—or, if one prefers, co-operating with the resident spiritual forces of the universe—and using to the limit the intelligence with which mankind is endowed, a kindly and beautiful world, rich and good beyond our wildest imaginings, may be built as a fit habitation for the sons of men. In Robert Browning's words,

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in Life
Provided it could be, but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!

CHAPTER XXIX

WORSHIP, THE MEANS OF ADJUSTMENT

I. WORSHIP SEEKS ADEQUATE ADJUSTMENT OF PERSONALITY TO TOTAL ENVIRONMENT

There is no means comparable to worship for the purpose of securing adequate, efficient, and satisfying adjustment of the entire personality to the total environment, social and cosmic. Indeed, this is the very end that religion seeks, and worship is the most vital activity of religion. Worship seeks response from and fellowship with the ultimate Reality in the midst of which our lives are set. It seeks to know, and seeks inspiration to do, the will of God, and thus to maintain fellowship with him. Worship is a socializing experience in the widest possible reaches of personality.

The term "worship" as here used includes both private and public worship. Both have their values in achieving the ends sought, and each supplements the other. It is true that worship may, and sometimes does, merely give sanctity to conventional forms of conduct, but, as its best it is a highly adventurous effort to discover the good will of God, and to find in his fellowship adequate motivation to accomplish it. Especially in private worship, by prayer, meditation, reflective thinking, and the revaluation of habits, attitudes, and purposes, all in the presence of God, are such ends achieved. And public worship, shared

with a group holding like purposes, will add tremendous reinforcement.¹

2. WORSHIP THE EXPRESSION OF THE SOCIAL ATTITUDE TOWARD COSMIC FORCES

Worship is the widest ranging expression of the *social* attitude as contrasted with the *mechanical* attitude.² The mechanical attitude is that which we take toward things for purposes of manipulation and control. It may, indeed, be taken toward persons, as when a surgeon performing an operation regards the body of the person being operated upon merely in its objective physical aspects. Many

¹ Perhaps two quotations from that very stimulating thinker, H. N. Wieman, will be helpful here. Both are taken from his *Religious Experience and Scientific Method* (by permission of Macmillan Co., publishers). "He (i.e., the Christian engaged in mystic worship) has the faith that he is conversing with a Will and that this Will is working to refashion him into the likeness of Jesus Christ; and, further, that it is working to reconstruct his world into the Kingdom of God as depicted in the words of Jesus. . . . Such worship becomes the most effective influence for actually reshaping the individual into the likeness of Jesus and of remaking the world, in so far as his worship can reach, into the likeness of the Kingdom of God" (p. 242). "To worship means to become wholly attentive to God, i.e., to subject oneself to that total mass of stimulations which is playing upon one all the time but to which one is not responsive save in worship. . . . Prayer is that purpose which becomes dominant in this state of worship. This purpose, in normal healthy prayer, is the product of two factors: (1) the persistent desires and past experience of the individual; (2) reorganization and unification of these by reason of their simultaneous stimulation occurring in the mystic experience. The dominant purpose thus arising, in which the whole personality is absorbed and harmonized, is the work of God, inasmuch as the stimulating presence of God has brought it into existence" (p. 248).

² For a discussion of this distinction between *social* and *mechanical* attitudes, see G. H. Mead, "The Mechanism of Social Consciousness," *Journal of Philosophy, Psychology, and Scientific Method*, 1912, pp. 401 ff.

surgeons will not trust themselves to operate upon persons dearly loved, because the warm rush of feeling might affect the cold detachment and scientific precision necessary to successful surgical work. The social attitude might overwhelm the mechanical. Or, again, the employer who regards his employees merely as "hands," simply as cogs in the industrial machine, to be hired, used, and fired without regard to any other interests than their usefulness in the process of economic production, takes a mechanical attitude toward these persons. By the mechanical attitude, then, is meant that characteristic impersonal attitude taken toward things, machines, tools, for purposes of mechanical manipulation. The social attitude, on the other hand, is that which we take toward persons for purposes of fellowship. In it we seek response, we seek to understand and perhaps share meanings, purposes, interests, appreciations, and values. One may, indeed, take this attitude toward things—toward a favorite tool, a boat, a car. That is a social, although not very sociable, attitude one takes toward a chair against which he stubs his toe in the dark, when he curses it for getting in his way. But such behavior merely indicates a transfer to things of an attitude which properly applies to persons. The social attitude, then, is that warm, responsive, appreciative attitude which we characteristically take toward persons.

Now, there is that in man which impels him to take this attitude toward the more than human, toward those cosmic forces upon which he finds himself dependent.³ In-

³ For the view of the nature of religious experience involved in this statement, the author owes much to A. C. Watson's article, "The Logic

deed, it would seem to require a positive inhibition, based upon a certain sophistication, to prevent a man from taking this attitude. And it is doubtful if any man, with all his sophistication, ever quite achieves it. If one asks why men take this attitude toward the more than human, toward the ultimate cosmic forces upon which life depends, the only answer seems to be that that is the way in which humanity is constituted. Whether or not the ultimate Reality upon which we are dependent is such as to justify men in this attitude is a question for the philosophy of religion. Faith ventures the conviction that such is the case, and it is a venture made by practically all religious people. We dare to believe that there is a Good Will and Purpose in the universe with which we may find fellowship and co-operate. Worship is the process by which we enter into this fellowship and share this purpose.

3. WORSHIP AND THE CURE OF SOULS

It is evident, then, that worship is the most effective available means to secure that total adjustment of the personality to the environment upon which health of soul depends. If, in all the honesty and sincerity which worship demands, one seeks to know and do the will of God,

of Religion," published in the *American Journal of Theology*, XX, 86-101, 244-65. Dr. Watson defines religion as follows: "Religion is a social attitude toward the non-human environment." The term "non-human" seems to me unsatisfactory. Our attitude toward our human fellows may have religious significance. What gives these human relationships *religious*, as distinguished from merely *moral*, significance is that we act in them "not as pleasing men, but God" (I Thess. 2:4). That is to say, our attitudes have cosmic as well as social reference.

and seeks power from Him to aid in the accomplishment of His purposes, it is clear that one has here a mechanism of adjustment of the greatest possible value.

In earlier discussions we have tried to indicate some of the difficulties which men must overcome in making happy and efficient adjustments. They face unpleasant reality with difficulty; they tend to turn away from it and build up pleasant fictions with which they attempt to fool both themselves and others. Especially is this the case where the unpleasant reality is in the realm of moral failure. Thus, dodging the facts, they can make no proper adjustment with them, and life goes on unhappily, perhaps disastrously. Or, as a result of improper training or of a stubborn refusal to see the truth, they have built up a fanciful view of the world which goes to smash and leaves them disillusioned and in despair when tragedy enters. There can be no adjustment to a world that is misinterpreted and misunderstood. What help is worship, then, as a means to happy and adequate adjustment?

Worship that is honest and sincere comes into the presence of ultimate Reality with an earnest heart to know the truth. There can be no dodging, evasion, or equivocation when worship is genuine. And, in its quest for the utter truth, enlightened worship will join to itself reflective thinking, social discovery, and a sharing with others in the great quest. Again, having been helped to face his problem, the worshiper, inspired as he is by a sense of sharing in his own life the purpose of God, will so deal with his problem as to give effect to that purpose. There can be no mightier motivation in dealing realistically with

one's problems, and achieving a happy adjustment, than the possession of a dominant purpose which one is convinced is also the purpose of God. And there is no better atmosphere in which to come to an understanding of the purpose of God for one's life than the atmosphere of worship, providing one does not depend upon some short-cut of mystical insight, but rather depends upon the use of God-given intelligence, and the sincere effort, in the very presence of God, to discover that purpose by a critical examination of probable outcomes of various possible courses of action.

But the great power of worship as a means of adjustment that secures serenity of spirit is that it lifts the whole process into a person-to-person relationship. It is true that modern man, with the knowledge science has given him of the awesome proportions of the universe, can worship, as a great astronomer has said, "no six-foot God."⁴ And, on the other hand, puny man wonders what commerce he can have with the majestic and mysterious Life expressing itself through this unimaginably vast cosmos. Our language stammers and falters as we try to set forth what God means to us. And yet it remains that in our best and most exalted moments we are assured that our adjustments are fundamentally not merely mechanical and physical but social and personal. We are assuming attitudes toward and relationships with God. It is an adjustment of our total personality to him and to his purposes. We enter into fellowship with him. And this we attempt in worship.

If, then, this effort of the soul be undertaken in that

⁴ Professor E. B. Frost, director of Yerkes Observatory.

spirit of utter genuineness and reality which alone is appropriate when communing with God, incalculable benefits will result. The inner organization of one's personality so as to secure that satisfying adjustment with the environment, in its largest aspects, which brings peace and joy, will be facilitated. And the soul will be aroused to an appreciation of the possibilities of that rich fulness of life which the vast, and only slightly explored, potentialities of the environment afford.

SECTION V
SPIRITUAL THERAPEUTICS

CHAPTER XXX

THE END SOUGHT IN THE CURE OF SOULS

I. THE END SOUGHT TWOFOLD: THE UNIFICATION AND SOCIALIZATION OF PERSONALITY

The end sought in the cure of souls, as has been emphasized, is twofold: (1) the unification of personality, and that unification on the higher moral and spiritual levels; and (2) the adequate, effective, and happy adjustment of the individual to his total environment, physical, social, and cosmic. This aim might be briefly stated as the unification and socialization of personality; for the sick soul is the discordant and isolated soul, the one torn by wayward impulse, the one who has failed to relate himself efficiently to the social and cosmic organism.

It may be felt that the aim ought to be stated as threefold: the unification, socialization, and enrichment of personality. To such a statement of the aim the author would take no exception. The enrichment of personality is a valid and essential objective in the cure of souls. It seems to him, however, to be included in the twofold objective suggested, for both unification and socialization involve enrichment. The soul unified on the higher moral and spiritual levels in achieving that synthesis, has enriched his personality by those ranges of experience, those lofty purposes, those satisfying interests, which have functioned in effecting the integration. And socialization involves vast enrichment, especially when adjustment to

cosmic forces is included in that term. For not only does it include entering richly and sympathetically into the lives of other persons and groups, sharing with them their interests, purposes, and meanings, but it signifies also that multiplying of responses to the rich fulness of the world and the Spirit, who manifests himself through it, which is the essence of religion.

2. MEANS BY WHICH UNIFICATION AND SOCIALIZATION ARE SECURED

At the risk of needless repetition it seems desirable again to indicate the manner in which this unification and socialization of the personality is achieved. For health of soul depends upon achieving such unification and socialization, and the whole technique of treatment to be suggested is predicated upon the processes involved.

The integration of personality, then, is a dynamic process. It involves the acceptance by the individual of purposes at once personally satisfying and socially useful, purposes which in the reflective process and in the actual experimentation of social living have proved themselves to be of greatest worth. It includes committing oneself to those purposes and acting upon them. There will be, of course, constant adjustment to changing circumstances, for life is not static. But the unification will be effected as this purposive activity in pursuit of wholesome and harmonious interests is pursued. And the integration itself is never a completely finished, static entity. It will be a growing personality. But it will be a dependable one also. For it will be a measurably stable synthesis of atti-

tudes, sentiments, purposes, and tendencies. It will be a unity of function rather than of structure.

And socialization, likewise, is a dynamic process. For it also is accomplished as one, in the process of social living, becomes an increasingly happy, efficient, well-adjusted member of that higher integration, society; and as one achieves a sense of satisfying and comprehensive adjustment to those ultimate cosmic forces upon which life depends, and to which religious people apply the name God.

So much already has been said about these matters that perhaps this brief statement will serve the present purpose.

3. THE PASTOR AND RELIGIOUS THERAPY

The pastor, in his ministry for the cure of souls, has been frequently counseled in these pages to familiarize himself with and, so far as seems advisable, to appropriate the insights and techniques of various specialists who have given particular attention to the remedying of personality maladjustments. The question frequently has been raised as to whether or not a minister of religion has any right to invade a field so closely related to that already occupied by the mental hygienist and psychiatrist, and to make use of methods devised by them. Psychiatry, it is pointed out, has developed as a branch of medicine. It has been predominantly a function of the medical specialist, directed toward the maintenance or recovery of mental health. Functional physical disorders of psychogenic origin have also been involved which have further operated to keep this form of service within the

field of medicine. However, it has become increasingly apparent that the insights and techniques of psycho-analysis are quite as significant for other interests as for those which are the especial concern of the physician. The problem of medical versus lay analysis is discussed at some length in Healy, Bronner, and Bower's *The Meaning and Structure of Psycho-Analysis*.¹ The conclusion is reached that the social worker, jurist, educator, and minister face problems of personality adjustment which justify them in making use of psychiatric procedures, providing they are adequately trained. Moreover, they have resources for facilitating certain adjustments which are not so readily available to the physician as to themselves. So far as the minister is concerned, it seems almost superfluous to insist that any discipline that will aid him penetrate the deep-lying causes of his parishioner's distress and spiritual need, and any methods which will be of value in promoting a religious adjustment of these difficulties, ought to be understood and used. This is the opinion of Freud himself. In a letter to Rev. Oskar Pfister he said:

It may be asked whether the practice of psycho-analysis does not presuppose a medical education which must remain lacking to the educator and pastor, and whether other relations are not antagonistic to the purpose of placing psycho-analytic technique in other than medical hands. I confess that I see no such obstacles. The practice of psycho-analysis demands much less on medical education than psychological preparation and free human insight; the majority of physicians, however, are not fitted for the practice of psycho-analysis, and have completely failed in placing a correct evaluation on this method of treatment. The educator and pastor are bound by the demands of their vocations to exercise the same

¹ Section VII, "Therapy."

consideration, forbearance and restraint which the physician is accustomed to observe, and their being habitually associated with youth makes them perhaps better suited to have a sympathetic insight into the mental life of this class of persons. The guarantee for a harmless application of the psycho-analytic method can, however, only be afforded in both cases by the personality of the analyst.²

However, the average minister will be well advised, as has been said elsewhere in these pages, not to attempt to do the work which properly lies in the field of the psychiatrist. He should, rather, sometimes seek the co-operation of the psychiatrist, just as the psychiatrist should sometimes seek his aid. It is true that some ministers, of whom L. D. Weatherhead and Elwood Worcester are notable examples, have had remarkable success in treating cases of serious physical trouble which were, however, of mental or spiritual origin. Weatherhead distinguishes between two kinds of psychogenic trouble: (1) that which is a result of mental conflicts, as an obsession, shock, etc., which is not in the province of religion, and (2) that which is a result of spiritual conflict, as, for example, a continuing hate which may cause physical disorders.³ The former he regards as the field of the psychiatrist and physician; the latter he accepts as his own. But even Weatherhead and Worcester work in closest co-operation with psychiatrists and physicians. The average minister certainly will not attempt to handle a case where physical symptoms are involved without such co-operation. Indeed, it will be wise to err on the side of caution. The pastor will do well to inform himself as fully as he possibly can in every field which will aid him in his task of healing

² Quoted by Oskar Pfister, *The Psycho-Analytic Method* (New York: Dodd, Mead and Co.), Introduction.

³ L. D. Weatherhead, *Psychology in the Service of the Soul*, p. 9.

hurt and sick souls, but he will be wise to hesitate about attempting to deal alone with gravely distorted or physically ill persons.

And there will be cases enough where the pastor, and he alone, can summon the resources and give the aid that is necessary. There will be cases in plenty where a knowledge of religious problems and the means of securing religious adjustment will be more important than a knowledge of physical structure and medical practice. If, in dealing with all the variety of problems and needs and difficulties and maladjustments which his people bring to him, the minister is able to utilize the insights and methods of the various disciplines which we have considered in order to promote a religious adjustment of these persons to their life situations, he will be rendering a vastly needed service. And his especial contribution will be in making available the resources of religious faith and practice which facilitate such adjustment.

4. TECHNIQUE OF TREATMENT

The problem to be faced, then, in the following pages, is that of the actual technique of treating sick, unhappy, divided, maladjusted, sinful souls. What can the pastor do to help them understand their own condition, to establish new ideals and purposes, to lift their lives to a new level of wholesomeness and success, and, above all, to release in their lives power to achieve higher and better standards of living? What insights of value do we receive from the new knowledge of human nature provided by the social sciences? What can we learn from the techniques of the social worker, mental hygienist, and psychiatrist?

CHAPTER XXXI

THE FINE ART OF LISTENING

I. PSYCHIATRIC TECHNIQUES AND THE MINISTER

The first and fundamental item in the technique of the psychiatrist is the cultivation of the fine art of listening. And this is one thing that the pastor must learn if he aspires to be a doctor of sick souls. Indeed, the psychiatrist has developed many elaborate methods of aiding his patient to speak freely, and so bring from deep and hidden recesses of the mind experiences, forgotten or driven from consciousness, which may throw light upon his patient's trouble. The patient is allowed to lie on a couch, completely relaxed, face averted from the psychiatrist, and ramble on saying anything that he will; and here and there the psychiatrist picks up a cue. By an occasional word he may guide the patient's rambling talk, but he does not control it. It is never the question and answer type of consultation; indeed, what the psychiatrist wants to bring to consciousness never would come from its hiding-place in that way. Hypnotism is merely another device for bringing from the hidden realm those factors which are not easily recalled, and for making suggestions. Indeed, there are those who strongly suspect that only a very few cases of alleged hypnosis are actually such. They are convinced that the supposed hypnosis gives the patient a sense of freedom from responsibility and makes it possible for him to recite facts and situations which he otherwise could not by any means bring himself to utter.

The pastor will not, of course, wish to adopt these devices; he will adopt much more natural means to encourage his parishioner to "talk it over and talk it out"—to adopt a phrase of Professor J. G. Mackenzie.¹ But these devices of the psychiatrist indicate the enormous stress which he places upon the necessity of encouraging his patient to talk freely and thus afford him an opportunity, by patient listening, to explore his patient's mind and bring out into the open the factors which the patient has hidden both from himself and others but which lie at the root of his difficulties.

This method of psychoanalysis, Professor Mackenzie points out, is used by every psychotherapist or minister who is in the habit of dealing with people individually. He says:

We need not boggle over the word by which the method is described, Freud calls it psycho-analysis; Sir James Purves Stewart designates it "mental exploration"; Dr. W. M. Brown has settled on the word "Auto-Gnosis," i.e., giving a person knowledge of the mental processes behind his trouble. Every method is an attempt to get into clear consciousness the processes, conscious, subconscious, or unconscious, that have become disturbing factors in the physical, mental or moral life of the person concerned.²

¹ *Souls in the Making* (by permission of the Macmillan Co., publishers), p. 205. Some clergymen, however, actually do use most of the devices of the psychiatrist. L. D. Weatherhead, for example (see his *Psychology in the Service of the Soul*), uses the methods of relaxation and unguided conversation, free association, hypnosis, and dream analysis. Undoubtedly he has achieved astonishing results. For most pastors, however, the author is convinced, the more conservative method of Mackenzie is advisable.

² Mackenzie, *op. cit.*, p. 30.

2. MENTAL CATHARSIS

Very often, all that is necessary to effect a cure is to bring the causal factor of the trouble out into clear consciousness where the intelligence, will, and conscience of the individual can have a chance to work upon it. Not infrequently the effect upon the distressed soul of pouring out his difficulty into sympathetic and understanding ears is not dissimilar from that experienced when the pus is drawn from an infected wound. The terrific tension, pain, and anxiety is relieved. "Mental catharsis" this process is often called.³ Psychotherapists agree that there can be no neurosis when the causal factor of the mental disturbance is brought to clear consciousness and recognized by the patient. There may not, indeed, be health of soul as the minister would define it. The patient may decide to go on living with his indulgence; he may go on as a deliberate sinner. But at least he will not suffer that kind of difficulty which caused him to consult the psychiatrist. The minister, however, will not consider him a healthy soul until, recognizing that which is unwholesome in his character, he turns away from it and reorganizes his life on higher moral levels. Such a reorganization of life means achieving a higher integration; he enters into loftier and nobler relations than hitherto. And

³ Says W. A. Cameron, out of his rich experience, "It has been my responsibility and privilege to read some extraordinary documents and to hear some astonishing stories, and in many cases I have felt powerless to say anything adequate in reply; only to discover that the very willingness to listen sympathetically had somehow helped to ease the burden" (*The Clinic of a Cleric* [New York: Ray Long and Richard R. Smith], p. 5).

the greatest aid toward the achievement of such an integration is the religious attitude.

3. LISTENING AN ART

But patient, understanding, sympathetic listening is not an easy art. Time presses, and ministers are very busy. At any rate, they think they are; although one wonders if they are any busier than doctors, social workers, psychotherapists, or others dealing with individuals. They would do well to remember, however, that He after whom they pattern their ministry had time to deal patiently and understandingly with individual needs and problems. But time is not the only, and is by no means the greatest, difficulty. For listening of this sort is not mere passivity; it possesses a genuinely dynamic quality. The Protestant confessor has no priestly absolution to offer; but he may show the way to salvation. If he is to do so he must discover the sin and its source, in order that it may be rooted out. This requires accurate and painstaking diagnosis; and it will be largely by practicing this fine art of listening that he will be enabled to make this diagnosis. It will require alertness, brotherly sympathy, and a deep desire to help.

4. PENETRATING DISGUISES

The task of the minister in this interview, then, will be to get behind the disguises which consciously or unconsciously his parishioner wears: to see beyond the obvious and superficial. It was a psychiatrist, speaking at a national council of social service of one of the leading churches, who said with regard to the great opportunity

for rewarding service which comes to the clergyman when his parishioner, under stress of social or emotional ill, seeks his solace or counsel.

Unfortunately this opportunity frequently has been missed. He did not see the serious distress behind the timidly casual question. He did not realize that the fatigued expression was a symptom of the cancerous problem within. He did not realize that the irritability and impatience gave hints of threatening hates and jealousies which the individual had succeeded in hiding even from himself.⁴

For the minister to aid his parishioner to discover himself, thus, to himself, which is the first step toward a cure, will prove no easy task. And if he is to succeed in it he must cultivate first of all the fine art of listening—not at all an easy task for one whose training has been oriented so largely toward talking!

5. AVOIDING CENSORIOUSNESS

The same speaker, quoted above, said further concerning the minister as listener and counselor:

The clergyman is confronted almost every day with mental problems varying from mild to severe psychoses all the way through the neuroses to the milder problems of personal maladjustment. He is confronted with social problems of every magnitude. He is turned to daily by individuals wishing for understanding and help. But understanding is a rare human trait and most unhappy individuals, even though seeking comfort, hesitate to speak from their hearts for fear of being misunderstood, or even misjudged. They wish for someone who can understand their point of view, not necessarily approve it, but at least understand it. To them failure to understand constitutes a serious rebuff and tends to drive them

⁴ Dr. E. Van Norman Emery, "Cooperation between Clergyman, Psychiatrist, and Social Worker," *Religious Education*, September, 1929, p. 626.

further within themselves or perhaps to even more serious disturbance in their behavior. The ability to understand requires that one be able to stop for a time in his onward rush toward those goals of his own choosing. It requires an ability to stop and listen. It requires the ability to lose one's own identity for the time being in the trials and tribulations of the other one. It requires a certain temporary abandonment of self that is peculiarly difficult for many forceful leaders. The ability to understand requires a real humility of mind and feeling. It requires a facility for taking into one's self for the time being the thoughts, feelings and points of view of the other one without resistance or censure.⁵

All of which, and particularly the last remark, emphasizes one matter upon which the psychotherapist strongly insists, namely, that the one who would aid the mentally or emotionally disturbed—the sick soul—shall be able to listen to his story, however reprehensible the conduct may seem, without adopting the condemnatory attitude. Nothing will so quickly shut the mouth of the troubled soul as to be met with words of condemnation; and this, no doubt, is the reason that so many persons prefer to unburden themselves to a psychiatrist than to a minister; the former, they feel, will understand, the latter will only see offended moral standards. But if the man cannot unburden he is merely driven further within himself and greater damage results. There is then no chance of resolving the conflict. And one who remembers the attitude of Jesus ought not to find it difficult to avoid the censorious attitude. He was deeply sensitive to the sad lot of those to whom he applied the pathetic word "lost"; he saw them overcome by their sins, carried away by sensual appetites; yet one hears little of condemnation from his

⁵ *Ibid.*, p. 626.

lips for these who have fallen before fleshly desire: "Neither do I condemn thee; go and sin no more!"⁶ was his life-renewing, courage-inspiring word to the astonished woman caught in the act of sin, and brought before him by the official representatives of religion, before whom, as she knew, she stood utterly condemned.

And the simple fact is, of course, that there are some who are not to blame for their sins, in the sense that they wilfully gave themselves to them and now wilfully remain attached to them. They "fell" into sin, unwittingly, under severe temptation, or as a solution of some personal problem. And now, perhaps, they have exercised their wills, they have prayed, they have done everything they know how to do, but to no avail. They are morally sick. And, says Dr. Hadfield, "the psycho-physician is anxious to help the morally sick; he shrinks from nothing; he is shocked at nothing; and no word of blame ever falls from his lips."⁷ He then goes on to describe the psychotherapeutic technique which is used to treat this moral sickness by dealing directly with the emotional conflicts out of which it arises. It is not this, however, which is of first importance to us here. The point to be emphasized is that the fine art of listening, as one factor in the cure of souls, includes the ability to listen without censoriousness—which, after all, is only the negative side of listening sympathetically and understandingly.

⁶ John 8: 11.

⁷ J. A. Hadfield, *Psychology and Morals* (New York: Robert M. McBride & Co.), p. 3.

6. THE HEARING OF "CONFESSIONS"

It may be remembered that the hearing of confessions by the Christian minister or by one's fellow Christians has been a practice of the church from the beginning. The value and even the necessity of confession has always been recognized. Confession was publicly made before the church in New Testament times and this practice continued for centuries. With the passing of time the practice arose of confessing to the priest and this developed into an element in the sacrament of penance. In 1215 the council of Lateran decreed that every person must make confession at least once a year before his parish priest or some other priest with the consent of the parish priest. Auricular confession has had an important place in both the Anglican and Lutheran churches although the general confession and absolution have received more emphasis. The Methodist class meeting and the prayer meetings of the evangelical churches have laid large emphasis upon and provided opportunity for the confession of sins. The contemporary cult of "Buchmanism" centers in confession. All this clearly indicates that deep human needs are here being met—the need for what the psychiatrist calls "catharsis," the need felt by the distraught person for counsel, the need for the assurance of forgiveness, and the need for the resolution of conflicts within one's self, with one's fellows, with the church, and with God. Even where a sacramental view of confession is taken, its importance as a mode of release for burdened hearts is stressed. Said Cardinal Newman, "How many souls are there in distress, anxiety and loneliness, whose one need

is to find a being to whom they can pour out their feelings unheard by the world."

The question may seriously be raised whether sacramental confession as practiced in the Catholic church really does meet the needs of burdened souls as well as is generally believed. E. Boyd Barrett, a Roman Catholic, once a priest but now a practicing psychiatrist, doubts it. He says in an article on "The Drama of Catholic Confession:"

The writer of this paper has had a considerable personal experience of Catholic confession. A thousand times or more he has confessed his own sins. He has heard, as a priest, the confessions of thousands of Catholics. Furthermore, he has been consulted, outside confession, by many Catholics whose analyses disclosed the fact that their mental health had suffered as a consequence of confession. He has had, therefore, the unique opportunity of studying confession from three angles: that of the penitent, that of the confessor, and that of the analyst. Relying on his experience the writer is inclined to dissent from the view that confession, as a general rule, affords a healthy mode of self-revelation such as psychologists desiderate. It is too fragmentary, too artificial, and too coercive in character to be a health-giving mode of release. Legislation has dehumanized confession, and made it, for perhaps the majority of Catholics, a burthen rather than a source of comfort. And the proof that it does not protect Catholics from nervous trouble lies in the undeniable fact that Catholics to the same extent as others suffer from neuroses. And among nervous Catholics both priests and nuns are to be found in due proportion.⁸

The Protestant pastor might study to advantage some of the many manuals provided for the guidance of Catholic confessors as an aid in his task of examining conscience. With regard to the manner of hearing confes-

⁸ *Journal of Religion*, VIII, No. 2 (April, 1928), 188-203.

sions, however, he will get a better cue from the method of the practicing psychiatrist than from the Catholic priest. Confession must be voluntary. There must be no hurry. Full opportunity must be given the individual to unburden himself. There must be a thorough exploration, co-operatively conducted by the pastor and his parishioner, which will get to the root causes of difficulty. And there must be a plan agreed upon, not authoritatively imposed, by which the difficulty may be overcome. Neither the Catholic confessional nor the public confession of the evangelical prayer meeting give time or opportunity for the thorough probing or thoughtful consideration of each individual case really required for the cure of souls. But the pastor in his study can do it.

CHAPTER XXXII

LOCATING AND DEALING WITH THE BASIC CAUSE OF TROUBLE

I. A CO-OPERATIVE EXPERIMENT

In a most enlightening and stimulating series of articles in the *Journal of Religion*,¹ Professor Ernest B. Harper describes a co-operative approach between medical specialists and a psychologist, in which he participated, which attempted to discover the underlying causes of psychoneuroses and the proper treatment of this group of disorders. One of Professor Harper's cases was referred to in an earlier chapter by way of illustration. The technique was a comprehensive one; analytic and scientific; medical, psychological, sociological—and even religious, in the modern liberal sense. The total personality was analyzed and treated in the light of the total social situation. Satisfactory and efficient adjustment to this life-situation was the aim of the educational treatment. The individual was examined and treated primarily as a *person*, not merely as a patient.

2. CONFLICT BETWEEN COMPLEXES OF WISHES

On the basis of a large number of carefully studied cases Professor Harper concluded that

The immediate cause [of these disorders] was seen to lie in the undue prolongation of the emotional crisis . . . resulting from

¹ Issues of March, May, and July, 1923, under the title "Social Re-education and Nervous Disorders."

conflict, and in dissociation, and frequently involving unconscious factors. The essential cause was apparently the conflict, not between the "social" and "individualistic" wishes, nor yet between wishes and reality, but rather between one complex of appetites, wishes, and attitudes at a "low" primitive level, with another complex at a "higher" more complex, "more generous and comprehensive" level. Disunity results, and the "interpenetration of habit" characteristic of well-organized character is destroyed. The underlying cause of the state of affairs is not, in the opinion of the writer, to be discovered in either the native constitution of the individual, nor yet in the immediate life-situation. It is a longer and more complex story: a story of interaction between the person and his ever changing social and emotional environment which was ever being redefined through successive crises of adjustment. Somewhere in this process mental and emotional anomalies of development occurred; at some point to be discovered in the analysis, the patient "ran off the track" of normal moral and social growth. Situations were reacted to in an inefficient, weak, or ignorant manner perhaps for long periods of time. The result was the development of habits, emotional attitudes, and "sets," technically "reaction patterns," which became the basis of subsequent conflict and maladjustment.²

Now it is evident that this point of view, although somewhat differently stated, coincides with that advanced in these pages. That is, the individual suffering the neurosis had come to that condition as a result of inner conflict between a complex of wishes and appetites on a "low" primitive level and a similar complex of wishes on a "higher" level, with a resulting disunity. Certain cravings were seeking gratification, but the course which must be taken to gratify them was viewed with disapproval by the individual. That course did not measure up to his accepted standard of conduct. But he could not

² *Ibid.*, March, 1923, p. 184.

quiet the cravings; he might thrust them from the center of the stage, but they continued to hang around the wings; and there was consequently a long-drawn-out period of tension, disharmony, conflict; it prevented that "interpenetration of habit," that integration of personality, with its consequent inner peace and poise, which is essential to health of soul.

What takes place in the healing of such a divided soul, it has been suggested, is that by the process which the psychologist designates "sublimation," the impulses (those driving powers of the organism which seek to gratify the organic hungers) are attached to activities acceptable to the individual, fully harmonious with his dominant purpose, and calculated to satisfy these hungers, not on the grosser and more primitive levels, but on those higher levels which the capacities of humanity have achieved. Segmental cravings must be brought into harmony with the purpose of the entire man, as a unity. Neurotics have been unable to accomplish that end.

3. STIMULATING THE WISHES ON A HIGHER LEVEL

Harper's opinion is that the breakdown was a result of an undue prolongation of the conflict. Conflict there was bound to be between these segmental cravings and that higher synthesis which represented the accepted standards of the individual; or, as Harper puts it, between the lower and higher complexes of appetite and habit. But failure to resolve the conflict brought breakdown, and the individual found a way of escape, so far as most of his cases were concerned, in sickness. While most of these cases of illness showed organic complications, induced

usually by the psychic factor, they were essentially functional disorders, and the cure had to be effected chiefly through processes of moral or religious re-education. What it is chiefly desired to point out here, however, is that the process of analysis, the materials for which are obtained largely by patient, sympathetic, and understanding listening, must seek to discover the essential nature of the conflict and the time when the individual "ran off the track," in order that the pastor may work back to that occasion and seek to effect a readjustment consonant with the nature of the difficulty. The remedy, as Harper suggests, will lie in

a restimulation of the wishes of the patient through new, more comprehensive, and inclusive group relationships and contacts, with the aim of developing new and more adequate loyalties which would conserve and harmonize the old partial and conflicting ones. Viewed from the standpoint of the individual patient, the aim in this connection was twofold: the complete socialization of his interests and activities in some group, and the choice of the highest possible group.³

An interesting illustration of this principle comes to mind in the case of a young woman who was on the point of leaving her husband and breaking up her home to go back and live with her mother. There were some slight disagreements between herself and her husband, but they had not been of sufficient consequence to justify separation. Adjustment to married life is, at the best, one of the most difficult adjustments to make. But the young woman could not feel happy about the course she proposed to take. She felt that there was something fundamentally

³ *Ibid.*, July, 1923, p. 367.

wrong about it. Yet, on the other hand, she felt that she could not remain contentedly with her husband. So she consulted her pastor. It was well that she did, for the tension was so great that she was becoming quite distraught. Her pastor allowed her to talk herself out. It soon became clear that the young woman, an only child who had never been away from home before her marriage, hungered for the company, protection, and oversolicitous care of her mother. She was, as the psychologists would say, "fixated" upon her mother; and for this her mother was, of course, largely to blame. But the mother was now in adverse circumstances, and this added to the anxiety of the daughter to be with her, in order to care for her. When the situation was thus brought out clearly in the open so that the young woman and her pastor could look at it together, the conflict was easily resolved. Indeed, the young woman herself made most of the suggestions as to the course to be pursued; the pastor only needed to drop a word or a hint here and there. The course she had proposed to take, she saw, was a childish course, unworthy of a matured personality. It would be destructive of the best values she sought in her own life, values which were bound up in the home and family. She loved her husband, in spite of childish quarrels which had grown, as she now saw, out of her loneliness for her mother. And, moreover, by remaining with her husband, whose income was adequate, she could do more to relieve the actual necessities of her mother than by returning to her. Thus there was brought about "a restimulation of the wishes through new, more comprehensive and inclusive group relationships" and the "development of new and

more adequate loyalties which would conserve and harmonize with the old partial and conflicting ones."

4. THE PRINCIPLES INVOLVED

Professor Harper's study and the illustration just given serve well to bring out the principles suggested in these pages, and carry important implications for the pastor's procedure.

First, by the most thorough possible exploration of the total background, the minister should seek to locate the basic causes of trouble, in order that these causal factors may be dealt with and the individual himself stimulated to make the necessary personal adjustments. The procedure to be followed in making this exploration already has been sufficiently discussed. It may be remarked again that the use of the case history will, undoubtedly, be very fruitful of good results.

Second, every possible motivation which will aid the individual to achieve a unification of his divided and conflicting wishes and impulses upon the loftiest and most inclusive level should be provided. This integration and stabilization of personality with its characteristic "interpenetration of habit" is essential to that sense of poise and adequacy without which there can be no health of soul. And the strongest motivation and stimulation to this unification of the drives of one's personality on the higher levels is the sense of sharing the purpose of God which religion gives.

Third, this "restimulation of the wishes" on a higher level will involve a wider and richer socialization of the individual. Indeed, this restimulation is accomplished, to

quote Harper again, "through new, more comprehensive and inclusive group relationships and contacts." The complete socialization of the individual, which brings the richest and best-adjusted life, will include not only human groups but the highest socius, the ultimate reality we call God, with whom we hold reverent fellowship.

In such unification and socialization is found robustness of spiritual life. To achieve it is the function of the cure of souls.

CHAPTER XXXIII

FACILITATING ADJUSTMENTS

I. DIFFICULTY OF ADJUSTMENT TO UNFAVORABLE ENVIRONMENT

The healthy soul is the unified personality, adequately and efficiently adjusted to his total environment. Our human nature, however, on the biological side, contains capacities for such an extraordinarily wide variety of responses and adaptations to the environment, that the task of achieving a unified moral personality (that is, a personality whose habits, attitudes, sentiments, and interests are unified about purposive activities which are harmonious with approved moral standards) is an exceedingly difficult one. Moreover, the environment itself, all too frequently, is bad. The pastor will find, often enough, that, in addition to the inner reorganization of the life of his parishioner, it will be necessary to do something about the environment, if health of soul is to be won. There are those who live in moral miasmas, and health can hardly be restored until they breathe purer moral air. This is the reason that child guidance clinics so frequently insist upon a completely changed environment as the first step toward the rehabilitation of problem children who come under their care.

Professor Harrison S. Elliot has this to say about it:

Bad conduct, from the point of view of the mental hygienist, is not due to the evil nature of the individual; neither is it sin. It is a symptom of personality ill-health. Just as tuberculosis, typhoid

fever, or infantile paralysis grows out of bad air, food, water, and other unsanitary surroundings, so stealing, lying, and other forms of bad conduct grow out of an unhealthy environment. The mental hygienist says that if a boy steals or a girl lies, if either has a bad temper, is irresponsible or lazy, if there are undesirable sex attitudes and practices, these were not born in the individual, but were learned in his experience with his parents, playmates and others with whom he associated.

And with regard to effecting a change of conduct, Elliot goes on to say:

It is necessary to find out why the individual steals, drinks, or loses his temper. . . . These types of conduct are ways in which the individual has learned to act in getting along in the world, and have become habits; he has had no successful practice in other kinds of conduct so his habits represent the best adjustment to life that he has been able to make. . . . Two things . . . can be done about the causes of such conduct. One is to locate the factors in the environment which have caused him to develop the undesirable conduct patterns which are carrying over into his present life. If the individual is provided temporarily an environment in which these harmful factors are controlled and in which he discovers he does not need to fight or steal or lose his temper to get along, and one in which real regard is present and responsibility is recognized, he has a chance to develop new habits, just as an anaemic underfed individual tends to grow strong if he is given the proper kind of air and food. . . . But a second thing also may be necessary. The individual may also need to be helped to develop more appropriate habits to take the place of the undesirable ones.¹

2. CHANGING THE ENVIRONMENT

Much has been said in a previous chapter about the importance of listening. Sympathetic and understanding listening is, indeed, of the greatest importance, for not

¹ *Religious Education*, September, 1929, pp. 616-17.

otherwise can the significance to the individual himself of past experiences be discovered, nor can certain important but submerged factors be brought to the center of attention. But mere listening to the individual's story will not bring to light all the facts necessary if one is going to deal effectively with environmental conditions which militate against health of soul. Here the case history, and all the techniques of the social case worker for exploring the environmental background of her client, suggest methods of operation for the pastor. The important consideration, in this matter, is simply this: That if the individual's present difficulties originate in environmental conditions, it may prove to be a matter of the greatest moment to bring about some change in that environment. Unwholesome conduct is not likely to be discontinued so long as the causal factors remain operative.

To some extent the religious worker has always attempted to improve or change the environment.² The sustaining influence of church fellowship has always been recognized. The Rescue Missions provide an environment for the leisure time of their converts vastly different from that in which they have been living; they feel small hope for their converts who do not regularly attend their meetings.³ But the whole matter requires more

² A friend of the author who is pastor of a church in the slums states that frequently he has been under the absolute necessity of picking up an entire family and moving it to a more favorable environment in order to save some boy or girl in that family. The outlook was simply hopeless unless a complete change of environment was found.

³ A recent study of the Rescue Missions in Chicago made under the direction of the United Religious Survey of Metropolitan Chicago shows that practically all the converts of these missions who made good moved

careful and adequate attention than usually has been given it. In Dr. Harper's experiment, to which reference has been made, after the hospital treatment was completed the process of supervision was continued on a less extensive scale in the home of the patient and under normal social conditions, until relapses, physical and moral, had been guarded against. But in addition to such direct efforts by the clinic to rehabilitate the individual for normal domestic, business, professional, and social life, the co-operation of various social agencies and institutions, such as the Christian Associations, clubs, churches, social work organizations, and others, was sought in the endeavor to tie up the patient with constructive social experience. That is, it was recognized that to permit the individual to go back to the old unchanged environment probably would mean physical and moral relapse; the definite effort was made to integrate the individual into a new and socially helpful environment.⁴

In addition to these factors in the social environment there may, of course, be other conditions, economic, physical, or what not, that require to be dealt with. The morally debilitating effects of unemployment, for example, are incalculable. Again, the anemic, undernourished person is handicapped by his physical condition in the fight for moral ideals. Perhaps the minister, as part of his technique for the cure of souls, will need to find a

out of the disorganized area in which the mission was located and established themselves in more stable neighborhoods.

⁴ "Social Re-education and Nervous Disorders," *Journal of Religion*, March, 1923, p. 180.

man a job, or arrange for a tonsillectomy. At any rate, the man fighting for his very soul needs to be provided an environment which will aid rather than almost inevitably defeat him.

3. THE SIGNIFICANCE OF THE CHURCH

The significance of the church is emphasized again by this need of the sick soul, as an element in his cure, for the warm fellowship of a better and more inclusive group which will stimulate higher, nobler, and more universal loyalties. For the church ought to, and, in spite of human failures, does, represent such a fellowship. It is a fellowship organized about those interests which are believed to be of a permanent and universal character. To be a participating member, then, of such a group, is to share a social mind and to feel the thrill of group loyalties directed toward the very highest and most lasting interests of mankind. Multitudes of people who have suffered the misfortune of an environment antagonistic to their higher interests have found stimulation to finer loyalties and group support of the greatest significance by coming to share the goodly fellowship of the church. In the Christian church this fellowship is conceived as that of a company of the disciples of Jesus, dedicated to loyalty to him and his purposes; these disciples are children of God, enabled by their Divine Father to live worthily of their professed discipleship. The dynamic for noble living to be found by sharing the life of such a group is fully apparent.⁵

⁵ See G. B. Smith, *Principles of Christian Living* (University of Chicago Press), p. 96.

Further, if the church in any degree approximates its ideal, a multitude of services are rendered its weaker members. The shared life in fellowship with Jesus will express itself in tender concern for those who need understanding and support. The services of ministers and members, and the resources of the fellowship, are made available in a variety of ways to meet precisely the sorts of need which we have seen afflict the sick soul. For the church stands in the midst of the world's need, like its Master, "not to be ministered unto, but to minister, and to give its life."⁶

4. RELIGIOUS PRACTICES FACILITATING ADJUSTMENTS

Another essential service in facilitating adjustments, in addition to effecting necessary changes in the environment, is, as Professor Elliot was quoted as saying, "the development of new habits to take the place of undesirable ones." The methods by which new habits may be established have been frequently discussed, and will not be gone into in detail here. James's chapter on "Habit" cannot be read too often. But it should be remembered that old habit patterns and their structural basis in the nervous system do not die out; the whole concatenated series of responses involved in an old habit may easily be set off by an appropriate stimulation. The task is to build new, stronger, more satisfying, self-re-enforcing and interpenetrating systems of habits.

The matter of greatest consequence in building such new habit systems will be the choice and acceptance of a well-thought-out and satisfying goal in life, not a static,

⁶ Matt. 20:28.

but a flying goal, one that leads to ever richer experience, and one whose value more than compensates for any sacrifices made in the effort to attain it. When such a goal commands the devotion of a person, behavior appropriate to its attainment naturally follows, and such behavior builds itself up into self-consistent and self-re-enforcing habit systems. Forming a new habit, then, is not so much a matter of deliberately attempting to form this new habit; it is, rather, coming under the dominance of a new ideal. "Old things pass away and all things become new" because the new is so much more alluring and satisfying than the old.

And this is where the significance of religion for the establishment of more desirable habits is evident. The goal of religion is the highest conceivable good, the greatest good ever possible of attainment. The values of religion are the ultimate, comprehensive, and abiding values. Religion is essentially the discovery and pursuit of these values, the realization of this highest good, conceived as the will of God. To commit one's self, then, whole-heartedly to the service of God, to yield one's self in utter devotion and loyalty to his will, to love him with all the heart, is to enter upon a way of life which inevitably gets itself built into systems of supporting habits. Desirable new habits take the place of the old undesirable ones. Nothing could be more important, then, than that the pastor should lead the soul who stands in need of establishing better habits of life to a genuine religious commitment and consecration.

This does not mean abandoning intelligence for mysticism. The finest intelligence will be required to determine what are the precise courses of conduct calculated to

promote the highest good. Wide information, broad interests, the fellowship of friends seeking the same ends, and other factors will guide intelligent action. But attention centered upon goals to be achieved rather than upon habits to be formed will prove the best approach to the development of desirable habits. And no goal in life is so commanding or life-enriching as the goal of religion.

How to keep that goal persistently before the mind is a problem which every minister will have to face with many of his parishioners, and perhaps, indeed, with his own soul. Many have found definite religious practices not only helpful but essential. The medieval mystics made much of the "practice of the presence of God." Worship, public and private, makes real God's presence in many souls. The reception of the sacrament, participation in retreats, the practice of definite rules, have all proved helpful to multitudes. The use of such manuals as Fosdick's *The Meaning of Faith*, *The Meaning of Prayer*, and *The Meaning of Service*, and Willett and Morrison's *The Daily Altar*, has enriched many lives. A sense of poverty of inner resources among contemporary Protestants has awakened a new interest in the culture of the spiritual life. Today there comes to my desk an invitation to enrol in a "Fellowship of Discipline" being organized by the National Council of Christian Associations, in which those who unite pledge themselves:

To maintain daily a quiet period of self-discovery and renewal;

To participate weekly in a group for prayer and conversation about Jesus' way of life;

To support with study, prayer, money, time and effort, some specific enterprise looking toward the establishment of the Kingdom of God on earth.

The practices that prove helpful will vary with different individuals, but the pastor seeking to release resources for the development of new and more desirable habits will not neglect these aids that have proved their value in keeping men keenly sensitive to the goals and values for which they strive.

But with all that said, one must guard against becoming the mere slave of routine, and substituting religious practices for religious living. It will be well to keep in mind the free attitude of Jesus and of the world's religious geniuses. Jesus recognized the importance of the religious institutions of his people, and used, but was not enslaved by, them. When they became rigid and failed to meet the needs of the religious life, he did not regard them. "The Sabbath was made for man and not man for the Sabbath" expressed his attitude. No doubt he joined in the Temple prayer; but his prayers that we remember are those on the hillside and in the Garden; and he counseled his disciples to pray in the secret of their chambers. His prayers were free, natural, spontaneous, real; he prayed when he needed the sustaining power of prayer. No one prescription can be made that will meet the needs of all men alike. But the minister will do well to help his parishioner discover whatever means there are that will function for him in keeping the goals of religion ever shining brightly ahead, in promoting true self-realization on high levels, and in facilitating that adequate adjustment of the total personality to the total environment, social and cosmic, awareness of which is the heart of religious experience.

CHAPTER XXXIV

THE RELIGIOUS SIGNIFICANCE OF "THE TRANSFER"

I. THE FREUDIAN DOCTRINE OF "THE TRANSFER"

The Freudian doctrine of "the transfer," or transference, is worthy of attention by the pastor. Briefly stated, the doctrine as enunciated by Freud is that, as a psychotherapeutic technique, the patient's *libido* (sex hunger; conceived, of course, in the Freudian sense as the life-urge, the basic drive of life) shall be transferred from its lower attachments to the physician, and then from the physician to some worthier object.¹ Dr. W. A. White describes the process as follows:

It is understood to be the projection of the patient's affects upon the analyst, the physician, and is known as positive transfer when the affects are the love interests (creative), and negative transfer when the affects are anti-pathetic (hate, destructive interests). The positive transfer means, in general, that the patient does not unburden himself, bare his soul, discover his intimate self, to one who is indifferent to him. That he can only do this to one for whom he has regard, in whom he has confidence, and for whom he has respect. Then again the variations in the quality of the transfer, its positive or negative quality, is further explained by the fact that the patient objectifies his loves and hates in the person of the physician and in the course of the analysis. . . . Transference (then) is one aspect of the process of objectification, and objectification . . . is the projection of interest and a necessary process in development, and the nature of the objects upon which the interest

¹ Sigmund Freud, *Introduction to Psycho-Analysis* (New York: Horace Liveright, Inc.), p. 392.

is projected is an indication of the stage of development reached. . . . Now, one of the important aspects of mental illness is that some of the interests of the patient tend to remain at a low level of development, that is, they tend to remain relatively infantile and these infantile interests are relatively self-centered, that is, selfish as compared with the more completely objectified interests of the adult. The transfer of interest upon the physician, therefore, helps the interests of the patient to release themselves from their selfish fixations and to become objectified. The physician is the bridge over which the patient's interests may pass from himself to the outer world of reality. . . . The patient who is constantly resorting to narcotics to escape from reality finds the experience so pleasant that it is frequently repeated with a progressive lessening of the thought of interfering objections from his better self. Some strong emotional appeal (love interest) is necessary to break the vicious circle and redirect the energies and interests in a new channel and thus make the energy again available for progress. The physician is able to do this because he stands as the symbol of love and authority, he is the symbol of the patient's ideal.²

2. SIGNIFICANCE OF THE DOCTRINE

The really significant aspect of this doctrine would seem to be its emphasis upon the necessity of an attitude of confidence and respect toward the physician on the part of the patient.³ Of course, the doctrine goes farther and insists upon an actual transfer of love, in order that the physician again may bring about the transfer of that love, the basic life-urge, to worthy objects and interests. But this, after all, is only a theory, elevated to a dogma by

² *Foundations of Psychiatry* (Washington, D.C.: Nervous and Mental Disease Publishing Co.), pp. 116-18.

³ A useful discussion of the proper procedure of the pastor in aiding his parishioner to achieve a self-reliant attitude through religious faith rather than to remain dependent upon the minister will be found in W. F. Halliday, *Psychology and Religious Experience*, pp. 223-28.

some teachers, which is held to explain certain subjective phenomena, and is made the basis of an empirical method which has met with a measure of success. The certain thing is that the physician, pastor, or adviser can do little unless the individual feels confidence in him and, respect for him; but, on the other hand, if the individual does feel such confidence and respect, and is unquestionably assured that his adviser has a deep regard for him and sincerely seeks to help him, a long step has been taken in the direction of a cure. Before discussing this farther as it relates to the work of the pastor a word of caution needs to be uttered.

3. DANGERS OF THE PROCEDURE

The psychoanalyst holds, further, that the cure is not complete until the bond between the patient and physician is broken, and the patient is thus released from dependence upon the physician and set upon his own feet. At the proper time the physician will break this bond, and the patient achieves independence. The dangers in this procedure are obvious, particularly when it involves the transfer of the *libido*, as defined by the Freudians, to a member of the opposite sex, the free self-revelation, and the later necessity of breaking the bond so established and again transferring the *libido* to other objects and interests. The simple fact is that in practice there have been too many failures to effect these transfers. A psychologist, writing in the *Journal of Abnormal Psychology* (1917, p. 194), says:

The method of transference seems to me to be filled with grave problems. One of my best friends, a young minister, is being di-

vorced by his wife. She is to marry her psychoanalyst because of a negative transference. I have known three such cases. I would rather put my faith in people who view life objectively than in those who go off on subjective sprees.⁴

4. A PERSONAL RELATIONSHIP

The emphasis upon the necessity of an attitude of trust, confidence, and respect, perhaps even genuine personal regard, on the part of the individual being treated, and, on the other hand, upon the necessity of the physician or pastor being worthy of that regard, can hardly be overstressed. White, indeed, cautions the physician against being "too intimate with the patient for fear of impairing the ideal which can hardly ever stand too close examination."⁵ Such a caution ought not to be necessary in the case of the pastor, for in personal character he ought, at least, to approximate the ideal he preaches; and if he does not feel a very genuine and deep interest in the difficulties of his people he has no business to be a pastor. He ought so to live among his people that young and old will turn to him with confidence in any time of trouble, assured of his sympathy, concern, and understanding; they will know, without his telling them, that their sorrows, joys, and perplexities are his also, he truly shares them with his people. If he is such a one, the essential process in "transference" will be effected without any dangers. He will aid his parishioners to a full realization of the nature of their difficulties, and, likewise, to "set their affections on things above, not on things of this

⁴ Quoted by Sherwood Eddy, *New Challenges to Faith* (New York: George H. Doran Co.), p. 87.

⁵ W. A. White, *op. cit.*, p. 119.

earth." For, after all, the very heart of the process is not so much a technique, a set of rules, as a personal relationship. Even with the psychotherapist this is the case. Jung says:

One can easily understand what it means to a patient when he can confide his experiences to an understanding and sympathetic doctor. His consciousness finds in the doctor a moral support against the unmanageable affect of his traumatic complex. No longer does he stand alone against these elemental powers, but a trustworthy man reaches out a hand, lending him moral aid in the battle against the tyrannical oppression of uncontrolled emotion. . . . This indispensable influence of the physician may, if preferred, be described as suggestion. I would rather speak of it as the significance of the human interest and personal devotion of the physician; these do not belong to method, nor will they ever become one, for they are the moral qualities, incontestably of the highest importance for all methods of psychotherapy.⁶

But this quality, which might perhaps be regarded as merely incidental to the physician's practice, is of the very essence of the pastor's task.

5. THE PASTOR AS MEDIATOR

As suggested by the words of Jung, the necessity for the physician, minister, or some other understanding friend to function as mediator, arises at least in part out of the sense of isolation into which the sinner is plunged. The struggle with a besetting sin, particularly some forms of sin, is a frightfully lonely one. And the very loneliness arises from the individual's awareness that his life does not measure up to the moral standards which ought to be achieved. He feels that by his failure he is forfeiting the

⁶ Quoted by William McDougall, *Outline of Abnormal Psychology* [New York: Charles Scribner's Sons], p. 463.

approval of that very company whose approval matters most; that by his sin he is isolating himself from that society in which alone the best values of life are to be found. He needs reconciliation with and the support of that goodly fellowship. Being denied free and full participation in that fellowship he is weakened for moral struggle. Thus not only does moral failure cause a sense of isolation, but the sense of isolation so debilitates the sinner that he becomes increasingly ineffective for good. He needs someone to mediate between him and his beloved community, to bring to him once more the sense of its fellowship and aid. Thus is presented a strategic opportunity for the pastor. The minister of religion, above all men, represents society in its most ideal, permanent, and universal aspects. If he, then, reaches out to the isolated individual the hand of fellowship, understanding and help, much has been done toward vanquishing this unfortunate person's sense of unutterable loneliness, and thereby tremendous support has been summoned to aid him in his struggle for moral rehabilitation.

But the minister never conceives of himself as one to whom a "transfer" of affection or confidence is made, in order that he may later break that bond and effect a more satisfactory permanent transference. He thinks of himself at all times as merely the representative of, the spokesman for, higher powers upon which his parishioner must depend, of a higher Righteousness which beckons and a greater Love which will encompass the trusting soul. And he cannot rest satisfied until he brings his parishioner to that expectant and reverent attitude of soul before God which is the heart of religion. The cure

for the sense of guilt and isolation, he sees, is such an inner reorganization of the life that his parishioner achieves a consciousness of reconciliation with those permanent and universal aspects of the environment, social and cosmic, which represent for him the ultimate Reality upon which life depends—God and his purpose. This is a reintegration of life upon its highest levels; and there can be no such reintegration without religious motivation.

And the greatest service that the minister can do the sinner is to bring him to the place where confession is made before, and help sought from, God, rather than in dependence upon any human being, even the best of pastors. For when one comes into God's presence in all sincerity, those furtive repressions and anxieties are removed; before God he can and must be his honest self; the hidden evil can be dragged from its dark places, and the resources of Divine power sought to aid in its removal and in the substitution therefor of nobler interests. To quote Mackenzie,⁷

Confessional prayer, prayer that lays the whole heart bare before God in Christ, is the strongest preventive and therapeutic agent we know and is the essence of mental hygiene. A man buries his anxieties instead of laying them before God; a youth represses his sense of guilt instead of taking it to Him Who was, in all things,

⁷ J. G. Mackenzie, *Souls in the Making* (by permission of the Macmillan Co., publishers), pp. 246-47. The therapeutic value of prayer is emphasized by a statement of Dr. Hyslop's, of Bethlem Mental Hospital, London, quoted by L. D. Weatherhead in his *Psychology in the Service of the Soul*, p. 157 (by permission of the Macmillan Co., publishers). He says, "As one whose whole life has been concerned with the sufferings of the human mind, I believe that of all the hygienic measures to counteract depression of spirits and all the miserable results of a distracted mind, I would undoubtedly give first place to the simple habit of prayer."

tempted like as we are; a woman represses her fears instead of telling them to Him Whose perfect love casteth out fear; and from them all trouble arises. If they are to be whole again, and enter that happiness God meant for all, the whole experience must be brought into consciousness. Far better had intimate confessional prayer been the habit from the beginning.

CHAPTER XXXV

STIMULATING THE WILL

I. THE WILL A FUNCTION OF PERSONALITY

One of the most stubborn difficulties the doctor of sick souls finds himself up against, time after time, is that of strengthening the weak wills of men who want to do better, but cannot; who feel with the Apostle, describing his past ineffectiveness for righteousness, "The good that I would, I do not; but the evil that I would not, that I do." "When I would do good, evil is present with me!"¹ What can be done, not only to help men to see the good, but to pursue it?

It has been pointed out that the will is not, as has been so frequently conceived, a sort of epiphenomenon, apart from and superimposed upon personality. It is not the will, as a separate faculty, that is to be strengthened, so that it can bring under control the strong impulses that drive mankind. The will is not to be thought of, in any sense, as something apart from the person. The will is the person, as a person, functioning in choosing the purposes and ends to which he will commit himself. "Strengthening the will," therefore, will be doing something with the person, as a person, rather than with the will, as a separate faculty. It means enabling the person to function effectively and harmoniously in his total situation.

¹ Rom. 7: 19-21.

2. THE WILL THE UNIFYING PRINCIPLE WITHIN MAN

Now, just what do we mean by the person whose will is to be strengthened? It will aid us here to bear in mind the view of human nature advanced in these pages. The human person is nothing else than an individualized synthesis of the long racial and social experience on this planet which we have endeavored to describe. He is the product of that vital urge which has been striving upward through all the generations. The whole drive, manifestly, has been toward the achievement of moral personality. Everywhere nature has worked toward higher integrations and toward individuality. And in the human individual we have the loftiest achievement of this struggle for wholeness, for unity, and for individuality. The drive of the individual man is for his integrity, the expression of his own personality in satisfying social relations.

And the will is nothing else than this unifying principle within man. It is what he chooses and does. It is not something outside of him, operating upon him or through him, choosing and doing. It is the individual functioning as a person in choosing the objects and interests to which he will give attention, and in the responses which he makes to inner organic cravings and to the multifarious stimulations of the environment.

Our earlier discussion of the integration of personality will help us here. As we have seen, not every organic craving, nor every impulsive clamoring whose reverberations sound through the individual, are to be regarded as authentic parts of the "self," the organized and integrated personality, but only those sentiments, dispositions, purposes, and ideals which are acceptable to the individual,

which comprise the individual's ideal of what he, as a person, purposes to be and do.² It is this self in function, this person in his unified striving for the achievement of his self-chosen purposes, whose "will" we are discussing. And the will is nothing else than this function of the person. To quote Hadfield, "The Will is the activity of the self; it is the 'self' in function, the 'self' moving."³ All of this, of course, emphasizes the dynamic view of personality which we have been endeavoring to set forth. The will is precisely that function by which, in the ongoing process of daily living, the personality is integrated and held together.⁴

All of this emphasizes the importance of building up a well-integrated personality as the very condition of the development of a healthy and decisive will. The weak willed person is the one stalled in indecision, the one on the verge of personality disintegration. There are powerful pulls in opposite directions, and no great dominant

² Hadfield's discussion of "The Organized Self" and "The Will" in chaps. ix and x of his *Psychology and Morals* (New York: Robert M. McBride & Co.), will be of great service in clarifying this point of view.

³ J. D. Hadfield, *ibid.*, p. 69.

⁴ "All the accepted sentiments and dispositions combine to form the self. The activity of the self moving toward the ideal we call the Will. Complexes are unacceptable and therefore repressed. But they and the latent instincts denied normal expression, are abnormally expressed in impulses, dreams, and as neurotic symptoms, all of which are therefore in conflict with the organized self and will. This leads us to recognize the importance of the *will* in conduct. As soon as the 'self' ceases to function as one it ceases to be one. The 'self' immediately begins to disintegrate, and our actions and conduct are again at the mercy of the disintegrated parts, of uncontrolled instincts and impulses. . . . The great endeavor of our lives is to build ourselves up into a higher unity and completeness, and to maintain our integrity" (J. A. Hadfield, *ibid.*, p. 69).

purpose to which the individual has committed himself to decide the issue. On the other hand, the personality of the healthy-willed individual is organized and integrated about purposive activities which he regards as worthful, and he does with a minimum of conscious effort whatever is necessary to accomplish his purposes.

We shall suggest later definite steps which may be taken to "strengthen the will." The most desirable personality achievement, however, is not the acquirement of techniques by which one may accomplish success in constant struggles but is, rather, the building of a character in which there is such an interpenetration of self-reinforcing habits, such a relatively stable organization of all the forces of one's personality about lofty purposes and ends, that struggle and strain are little in evidence; but behavior emerges naturally and readily as the expression of the ideals and values cherished by the individual. Difficult decisions made, and high endeavors accomplished, by the successful "exercise of will" should become settled in habit and assume their places as elements in one's total personality make-up. Thus, acts of will in crises of choice contribute to the building of a personality integrated about satisfying purposes, and this well-organized, stable, self-consistent character in turn operates to reduce the strain and difficulty of making those decisions and adopting those courses of conduct which are usually referred to as acts of will. As has been said, the building of a consistent, well-organized personality, and the achievement of a dependable character, is a matter of greatest consequence to the development of a healthy will.

3. EFFORT OF WILL IS EFFORT OF ATTENTION

How, then, does one account for the sense of effort in an act of will? Anyone who has read James's discussion of this question will not easily forget it. He points out, it will be remembered, that in very few acts is there any great sense of effort. The entire psychophysical organism is set to activity, and action normally follows unhesitatingly the idea of an act. Indeed, the idea of an act is a phase of the act. As, for example, I have an idea of typing a certain word, and the action follows without any special effort of volition. It is only when some other consideration inhibits action that there is hesitation. Just as I am about to write a word the question may pop in my mind, "Is that just the best word?" And I hesitate until a decision is reached. Now, most decisions are reached, James points out, without great effort. The evidence accumulates, or the inhibiting consideration drops out of consciousness, or by some other process one finds that a decision has been reached and action taken. It is when we look back, and consider how difficult it would be to make such and such a decision now, that we feel that that decision must have required enormous effort, whereas, in all probability, it required very little.

But there are, of course, voluntary actions accompanied by a distinct feeling of effort, as when we hold ourselves resolutely to a course of conduct that is distinctly unpleasant out of a sense of duty. And James has made an admirable analysis of the exact nature of the effort thus made. The effort is not the issuance of a fiat by a special faculty, he has shown, but, as he states it, "the essential achievement of the will, when it is most 'voluntary,' is to

attend to a difficult object and to hold it fast before the mind.”⁵ Because of the essentially motor nature of all consciousness, that which dominates attention, that which secures our interest, flows out naturally and automatically into behavior.

4. HOW KEEP DESIRABLE ENDS BEFORE ATTENTION?

Now, much can be done, of course, both by the individual himself and by the minister, toward strengthening the will when it is so conceived. If one conceives of the will as a sort of entity outside the personality, acting upon it and endeavoring to control impulse and passion, nothing, apparently, can be done if the will, unfortunately, is weak. But if it is a matter of resolutely keeping attention centered upon worthy interests and purposes, with the expectation that appropriate action will inevitably follow, then a great deal can be done. The Apostle Paul, who describes so dramatically the struggle between the law of his members and the law of his mind, and ascribes his emancipation from the struggle to the law of the spirit of life in Christ Jesus, gives good practical counsel over and over again to those who were to be the recipients of his letters—counsel which, no doubt, represents the fruitage of his own experience. “Whatsoever things are true,” he said, “whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.”⁶ That is, if one keeps his mind resolutely on

⁵ William James, *Psychology* (briefer course) (New York: Henry Holt & Co.), p. 450.

⁶ Phil. 4:8.

these things, the willing to perform them will take care of itself.

But how is one to keep the desired ends before one's mind, when so many imperious urgings, so many noisy clamorings, demand attention? The essence of the moral struggle, of course, lies here. It is no easy matter, but we dare to assert that a man can, within limits, attend to what he will. It is here that the sense of freedom emerges, and in this that the greatness and glory of personality resides. Men are not mere automata, they are self-directing persons.

Let us then consider very briefly certain steps that may be taken to aid the person thus to "think on these things" that point the better way, whatever the allurements in another direction.

First, there may be certain hindering conditions that need to be removed. Poor physical health weakens one for moral struggle; the mere lack of physical energy may undermine one's ability to hold at the focus of attention the objects and interests that are most desirable. Or bad mental habits may need to be corrected, and these, perhaps, will take long to discover. Or there may be pathological mental conditions, obsessions, compulsive tendencies, and the like, which will require the services of a psychiatrist for their correction.

Second, the importance of a broad range of worthy interests is clearly evident here, and the pastor who is concerned about his parishioners, well-being can surely do something toward broadening his horizons. "If when the allurements of some harmful thing presents itself to me," says Professor G. B. Smith, "I am unable to think of any alternative which would bring satisfaction, I am helpless

in the power of the temptation. The mere longing for gratification will wear out my protests. . . . We escape from the power of temptation by turning attention to something more worthy rather than by directly fighting the longing."⁷

Third, something may be done to make the desirable ends fascinating. Ultimate consequences and outcomes may be presented so as to be even more alluring than immediate gratifications. The ambition, for example, to secure at last a happy family life, has held many a young man loyal to his best ideals under the most trying circumstances.

Fourth, suitable companionship gives both insight into a better way of life and support in achieving it. One comes to appreciate art, music, literature, through fellowship and sharing with those who have such appreciations, and, moreover, companionship with such persons strengthens one's attachment to such interests. It is so with morality and religion. In the church, with all its failings, we have a fellowship of men, women, youth, and children, built about the noblest aspirations of mankind. And, supremely, in the sense of sharing the fellowship of Jesus, by taking one's place as a disciple of that great Master, by seeking to catch and express "the mind of Christ," one gains a sense of companionship with a gallant and noble company held together through many centuries by a great loyalty, which gives tremendous support to the moral will. One must not be disloyal to such a fellowship.

⁷ G. B. Smith, *Principles of Christian Living* (University of Chicago Press), p. 73.

5. SHARING THE WILL OF GOD

But, further, if the pastor can bring to his parishioner the conviction that in his upward striving effort he shares the will and purpose of God; if he can actually bring him to the experience of conscious co-operation with the resident spiritual powers of the universe in seeking the achievement of the best, he will have released the greatest power available for stimulating the will of the individual, and for effecting such an integration with cosmic forces as will involve the integration of the individual's own personality on the highest attainable levels.

Our wills are ours, we know not how;
Our wills are ours to make them thine!

is the conviction out of which there comes a tremendous release of power to strengthen men in the deadly struggle they wage against that which drags them down, but which they feel unable to vanquish alone; and, likewise, to achieve that which they deeply desire, even though that which they desire cannot be as yet fully apprehended.

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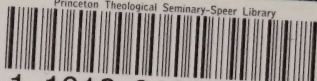
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